

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Whole No. 737
Vol. XXX, No. 4

November 10, 1923

Price 10 CENTS
\$4.00 A YEAR

CONTENTS

	PAGE
CHRONICLE	73-76
TOPICS OF INTEREST	
What's the Matter with Europe—Psychoanalysis and Common Sense—The Ape-Man of Java—Recent Discoveries in Northern Africa—Catholic and Soviet in Russia.....	77-84
COMMUNICATIONS	84-85
EDITORIALS	
Get Rid of the Stone—Local Responsibility—Liberty and Order—Freedom and Obedience....	86-88
LITERATURE	
Style and the Masters—The Unknown Soldier—Votes from Women on the Ten Best—Books and Authors—Books Received.....	88-92
EDUCATION	
Can Intelligence Be Measured?.....	93-94
SOCIOLOGY	
Improving the Criminal Courts.....	94-95
NOTE AND COMMENT.....	95-96

Chronicle

Home News.—An interesting dispatch from Little Rock to the New York *Times* gives an insight into the situation regarding the Ku Klux Klan in the three South-

The Klan in the Southwest

western States of Texas, Arkansas and Oklahoma. According to the writer, the Klan dominates absolutely the public offices in these three States. This invisible government is said to control the State Government and the Legislature in Texas, and to be in the ascendancy in the larger cities as well as in most of the counties. The situation in the two other States is said to be such that there is impending the bitterest political struggle they have ever known. There the doctrines of bigotry and hate have assumed almost unbelievable proportions. This is not to be taken to mean that the majority of the people in those States have been taken in by the appeal to ignorance and stupidity, but that the Klan has an organization in perfect working order controlling the election machinery, that it has placed its men in the highest positions, and that in many cases it has even controlled the administration of justice. In Texas and Arkansas the Governors, while said not to be members of the Klan, are "benevolent neutrals," but while in Texas there is a strong organized opposition to the Klan, the same does not exist in Arkan-

sas. In Oklahoma, as in Texas, there is strong opposition, but recent events have shown how strong the Klan itself is. The Governor, who is now undergoing trial after impeachment, claims that he is merely the victim of the Klan, but impartial observers remark that Mr. Walton is not altogether satisfactory as one around whom the anti-Klan forces can rally. In all three of these States there are important elections impending next year, as Governors, Senators and Congressmen are up for reelection. Moreover, Texas has an elected Senator in Mr. Mayfield, whose election is protested. Mayfield was a Klan candidate, and his appearance on the Senate floor may cause the Klan issue to be taken up there. The trouble in all three of the States under review seems to be that no public men, with the exception of the Governor of Oklahoma and the Lieutenant-Governor of Texas, have had the courage to come out openly with a clear-cut condemnation of the organization which seeks control of the Government of those States.

Germany.—The Separatist republic, set up by the passive and active support of France, is not meeting with the expectations of its own sponsors. According to the statement made by the Separatist leader Mathes to the correspondent of the Paris *Excelsior*, the Separatists have 20,000 young men, most of them armed, at their command. "In full accord with the Belgians and the French," said Matthes, "this militia will be increased and will guarantee peace and order, and beat down any attempt at revival of resistance on the part of German Nationalists." But German cooperation was never won for the movement, and its fictitious success is thus accounted for by the Paris correspondent in his cable to the New York *Times*:

Where the police opposed the movement they have been disarmed. Where local authorities were unamenable they have been expelled. Where hostile Nationalist crowds assembled they have been dispersed by French cavalry in the interests of order. Whatever the French claim of neutrality, they certainly prevented any organized opposition to the Rhinelanders, and, most important of all their mere presence and the terms of the Treaty of Versailles prevent any opposition to these successful rebels coming from Berlin.

With the possibility of opposition thus prevented, Matthes declared:

We hope very shortly to begin work in a joint Franco-Belgian-Rhineland committee which will help the Government settle the economic problems with which we are confronted.

Already there is a France-Belgian committee at work with the Rhinelanders on the question of the issue of Rhineland money. When that is in circulation and the French franc and the Rhineland franc all working together in the Rhineland, believe me the population which is not yet altogether with us, will prefer the Rhineland republic on good relations with France to allegiance to an impoverished and disqualified Prussia.

The German population, however, continued to hold severely aloof from the movement. According to the Associated Press account of November 1, French officials at first believed this movement to be spontaneous, but changed their opinion when neither the peasants, townspeople nor merchants came forward to show their approval. Matthes himself, according to an account of him in the *Cologne Gazette*, quoted by a London correspondent, is a Bavarian and not a Rhinelander. He was editor of a Socialist newspaper in Bavaria, was sentenced for libeling the local burgomaster, escape dinto the occupied area and there entered the French service, thus obtaining protection from German laws. He was nevertheless arrested at Düsseldorf, but freed by French orders. Dr. Kremer, another Separatist leader, who is described as "a former priest," and who was given the title of Minister of Education and Public Worship in the new Separatist Republic, was arrested on November 1 by the Cologne police. The British military authorities have permitted the Cologne police to provide themselves with extra firearms, owing to rumors that the Separatists might attempt to seize power here. While the British attitude of opposition to the Separatist Republic is well known, the French press headquarters also freely admit it "to be quite apparent now that the present movement is not backed by the representative leaders nor by the people generally." It is in fact thought that "the French themselves may take a hand and clean out the element now installed in various townhalls of the Rhineland." At England's request Belgium took such action.

While the Stresemann Government seems not to have greatly concerned itself about the Separatist movement, it at once took definite and strenuous measures to end the antics of the Saxon Communists who had entered into control of their local Government. The Communist Premier, Dr. Zeigner, and his Cabinet were ordered to resign, and on their refusal to do so Federal troops promptly took possession of the State Assembly and other public buildings in Dresden. A Reich Commissioner, or civil dictator, was appointed to take over the situation. Dr. Heinze, who accepted this post, succeeded in re-establishing a parliamentary regime to succeed the Zeigner Ministry. The general strike, which had been called by the radicals, proved abortive, and it is believed that conditions may soon again become normal. By November 1 the new Saxon Premier, Dr. Fellisch, was requested to take over the Government.

In Bavaria the situation remains unaltered. The Bava-

rian Cabinet held that the demands of the Berlin Government exceeded its authority. It declined to enter upon a discussion of the status of General von Lasso, who was deposed by the Central Government as commander of the Reichswehr, but is retained in his post by the Bavarians. The Cabinet was unanimous in agreeing that a change in the supreme command of the Reichswehr Division would be unacceptable and that Bavaria is acting within her constitutional rights.

Berlin Socialists, on the other hand, are bitterly opposed to the Bavarian Government, which is apparently very acceptable to the Bavarian people. They are also ready to support their Saxon colleagues. Hence the new difficulty of Chancellor Stresemann and the Socialist ultimatum containing these demands:

(1) Abolition of the military state of emergency. (2) The Government must clearly treat the Bavarian Government's attitude as a breach of the Constitution, and in accordance with the Reich's Constitution immediately take necessary steps against Bavaria (3) The maintenance of law and order in Saxony is a task for the police. The supporters of nationalist aspirations who lately joined the Reichswehr must be immediately dismissed.

Only on condition that these demands were fulfilled, the Socialists stated, would they remain in the Government Coalition. Receiving a rebuff, they left.

Great Britain.—In the long protracted dispute between the United States, and foreign nations under the leadership of Great Britain, concerning the operation of Prohibition in regard to alien ships carrying liquor to American ports, a possible solution is offered by Great Britain in a proposed treaty. From the British viewpoint the matter is now settled, having the approval of both the Cabinet and the Imperial Conference, and awaits only the American acceptance. According to the terms of the treaty draft, Great Britain concedes the right to the American authorities to search any British vessel suspected of liquor smuggling, within a reasonable distance of the American shore. Secretary Hughes, in his note to Great Britain, had asked for the extension of the right of search to a twelve mile limit. The British Government is unwilling to make any determination of a definite nature as to the extent of the territorial limit in regard to the right of search in liquor smuggling, and wishes to avoid any settlement which might invalidate the traditional principle that territorial waters extend only to a three-mile limit. In the recent discussion with the Russian authorities concerning the fishing rights off the coast of Murmansk, Great Britain had strongly insisted on the three-mile zone of territorial waters as an international principle which could be changed only by the authorization of all the maritime powers. The British Government is therefore consistent in its demand that in the proposed treaty with the United States explicit mention be made that the principle of the three-mile limit has in no way been invalidated.

*Saxony, Bavaria
and Berlin*

As a counter demand for the concession of the right to search British vessels, the London Government proposes that British ships be permitted to carry liquor under seal into American ports. This demand causes complications on the American side. According to the Volstead act, as interpreted by the United States Supreme Court, the carrying of liquor into American ports, even as stores and under seal, has been prohibited. The Washington authorities, it is understood, see a possible solution to the entanglement in the fact that the prohibition against the carrying of intoxicating liquors comes solely from the Volstead Act and not from the Eighteenth Amendment. The proposed Anglo-American treaty, then, if accepted by the United States Senate, would become the supreme law of the land and supersede the provisions of the Volstead act in regard to foreign vessels carrying sealed liquors into American ports.

Italy.—The first anniversary of the Fascist march on Rome, October 28, was celebrated in the capital, in Milan and throughout the principal cities of the country with great enthusiasm. In Rome, in the presence of the highest officials of the Government as well as of the army and navy, a field Mass was celebrated at which, it was estimated, there was an attendance of 50,000. At Milan immense throngs greeted Signor Mussolini, who reviewed the accomplishment during the last year of the Fascist organization and dealt with both internal and foreign affairs. In speaking of foreign affairs he referred to the Greco-Italian crisis in Corfu and to the prestige gained abroad by Italy's firmness and determination. In his declaration on internal affairs he was emphatic in his assertions that if liberty meant the right to disorganize and demoralize the nation or the "right to spit on the symbols of our religion, our country and our State," he, as head of the Fascist organization, would tolerate no such liberty in Italy. He warned the enemies of Fascism that the Fascist Government was not merely the government of one particular party, but that it was the "resurrection of our race."

To a gathering of foreign newspapermen in Rome a few days later, the Premier, while reviewing the condition of domestic affairs in Italy, spoke of the strength of the Fascist movement and declared that under its government the condition of the workingman had vastly improved. He contrasted that condition with the results of the Socialist agitation from which Fascism had delivered the country. He declared that whole provinces were now at work, whereas formerly the workingmen consumed all their strength in useless strikes, fomented by Socialists, and in quarrels with their employers. He referred especially to the Bologna districts, which are largely agricultural and where the peasants are all at work and satisfied to belong to the Fascist unions. Under the Socialist system the toiler lost time and income by

useless strikes and the State was subjected to great economic losses. The Fascist method is to have signed contracts between the Fascist labor syndicates and the employers' syndicates. They meet to discuss the points at issue and then decide on a contract on the basis of collective bargaining. Parliament will soon meet. Although the Premier spoke of parliaments in general rather lightly, he has decided to ask an extension of his full powers from the Chamber of Deputies.

Spain.—Ever since the coup d'état of Primo de Rivera and his military directorate, the Spanish people has been looking for some expression either of approval or condemnation of the act by the Spanish Bishops. Pastoral letters recently published by the Cardinal Primate, the Archbishop of Valencia, the Bishop of Sigüenza, and the Bishop of Madrid-Alcalá give a fair indication of the sentiments prevailing in the ranks of the hierarchy. The above-mentioned Bishops are evidently in favor of the movement headed by the Marquis de Estella. The Archbishop of Valencia calls upon his people to cooperate in the new order, and after clearly stating that the reform of individuals is essential for all effective public reform, calls upon his people to offer up their prayers for the success of the new governors of Spain. The Bishop of Almeria has spoken in similar terms and mentions the King and the Government in his request for prayers. It is evident that the Bishops, while aware of the extraordinary measures taken by the Marquis de Estella, are fully alive to the need of a thorough "purification" in Spanish official and administrative life. It is true that the Constitution is for the moment suspended in Spain. The King, a constitutional monarch, was obliged to accept the situation. No one doubts of his courage or his patriotism. Neither can the Bishops, who approve the coup of Primo de Rivera, be suspected of playing false to any duty, in advising the acceptance of the bloodless revolt which has already swept away so much that was an obstacle to the real progress and growth of the country.

Reparations Question.—Several times during the past week, but especially at Nevers, on November 1, M. Poincaré more definitely outlined his program with regard to the proposed survey of experts on Germany's capacity for payment. The speech delivered at Nevers, not before a strongly Nationalist audience, but before an assembly largely composed of Radical-Socialists, recognized four points as coming within the jurisdiction of the international commission of experts which is to make the reparation inquiry. By this recognition, the Premier would seem to exclude consideration of any other point. The four points indicated are: Germany's *present* capacity for payments; new methods of payment; the renovation of Germany's finances; a new monetary system.

*Mussolini
Praises
Fascism*

*Attitude
of France*

The Nevers speech sketched in brief outline the treatment which France received under the terms of the Versailles Treaty and the disappointment from which she had suffered in the sequel. This brought M. Poincaré to the question which faced the French Government at the present moment, the commission of experts and the role it must play under the Reparations Commission. The Premier asserted that this was not the moment to change the conduct of the Government and that the Ministry would not change it. He asserted that he and his colleagues in office had a keen desire to solve as rapidly as possible and in full agreement with the former Allies of France, the grave problem of reparations in which France was more interested than any, "but we will neither reconsider fixing our credits, abandon our rights, renounce our pledges, nor destroy the treaty signed by so many nations." What an injustice and risk it would be M. Poincaré continued, if in a short time Germany were freed from a part of her debt, and if in a few years, renewed and richer than before, it were to face France, "to humiliate us by a renewal of her power and crush us by her supremacy. We will not be taken in such a snare."

The late dispatches from France, giving M. Poincaré's view of the French acceptance of the Curzon note calling for a conference of experts to advise the Reparations

American Reactions

Commission on Germany's capacity to pay and the methods of payment possible, have changed the former unanimity of optimism in this country to a somewhat confused expression of hesitation and apprehension. It is noted that all the Allies are agreed on the position that Germany must be held to the fullest possible payment. The disagreement lies on what is possible. Poincaré has held that no diminution in the ultimate sum is to be countenanced. England and this country, while not declaring that the sum should be either enlarged or diminished, seem to have held that this is an open question, to be settled by the committee of experts and the result to be handed over to the Reparations Commission as a recommendation of policy to be followed. It is also noted however, that Poincaré does not entirely exclude from the purview of the conference the question of Germany's capacity to pay, but merely limits the question to the amount she is able to pay immediately. As to the further question, namely, the manner in which Germany can pay whatever is settled on as to be paid, this country agrees with the others, as it does also on the further limitation on the conference to the effect that its findings are to have no other binding force than mere advice. However, authoritative statements emanating from high official quarters in this country express the opinion that the conference is not likely to be productive of much good unless the whole question is thrown upon the committee table for full discussion. It was the aim of Mr. Hughes that the proposed conference would be the final

word on the matter, so that the question which has been disturbing the world for so long, might be completely settled in a definite plan by which Germany might be brought to pay all that she owes to the Allies. The French condition limiting the discussion to present capacity, leaving unsettled the ultimate sum to be paid, was declared by our officials to be unsatisfactory. Meanwhile, also, opposition in political circles in this country began to show itself. It begins to look that the same forces that defeated the ratification of the Versailles Treaty in the Senate will be rallied to oppose the Administration, on the ground that it is about to involve us in European political tangles.

Though making no secret of its dissatisfaction with the restrictions of Premier Poincaré on the conference, the British Government has decided to continue negotiations

English Action

and convene the international assembly. The disappointment of the British Cabinet arises from the fact that France has accepted only the minor alternative of the British proposal that the Conference be held under the auspices of the already existing Reparations Commission. After the receipt of the French reply, the question was submitted to the British Cabinet and later to the Imperial Conference still in session in London for a thorough discussion. It is understood that some of the Dominion Premiers, particularly General Smuts, were unwilling to accept the French restrictions and even favored the holding of a larger and more unrestricted Conference without French participation. The more amicable view prevailed, however, and with the receipt of the Belgian and Italian acceptance of the proposed conference, the condition of European union demanded by Secretary Hughes for American cooperation was accomplished. Whereupon the British Government cabled its American representative to inform Secretary Hughes of the decision of the European powers to enter the Conference of experts in accordance with the plans outlined in the American reply to Lord Curzon's proposal.

Next week Father Barrett presents an interesting paper on Dreams, and explains where they come from, and what meaning can be rightly attached to them.

Myles Connolly, well known to readers of AMERICA, will give a vivid portrait of a present day hermit and explorer, in a paper he has, entitled "A Modern Fool of God."

Father Austin Schmidt will continue his series on Intelligence Tests in an article which sets forth just what a mental scale is intended to measure.

Eugene Weare, our special correspondent, will follow up his startling paper of this week with another on European debts.

What's the Matter With Europe?

EUGENE WEARE

Special Correspondent of AMERICA

ONCE upon a time I belonged to a sort of club in Berlin, the members of which were English and American journalists engaged in the highly diverting business of "covering" the once proud capital city of the Hohenzollerns. It was an extraordinary club, as such clubs go, either in Europe or America. The members used to assemble nightly in a saloon which was located in the little alley which runs at right angles to the rear of the old Ministry of War Building. The club assessed no dues and had no officers. There was a nightly feast of cheese, sausage, beer and wine by the hogshead. The members talked European politics until about 2 A. M., at which time the proprietor, gently but firmly, requested all hands to vacate his premises.

The club had but one rule which all members were bound to respect under pain of excommunication. It was forbidden to write, print or publish in newspaper, magazine or book anything which even smacked of a pretense to tell the world what is wrong with Europe. It will be readily understood that the temptation among journalists to do this thing is very great. It is, however, a very questionable undertaking and suggestive of a good deal of folly. European conditions, people and politics are so hopelessly and inextricably confused that much that has been said about them is nothing more than the merest conjecture. Because of this, any attempt to account for or explain Europe's sorry plight was taboo among the club members, and punishable with instant expulsion.

With the French occupation of the Ruhr came the end to the club and its nightly sessions. Its members were scattered to a dozen different cities in Germany. It has been noted since that all, save one, have, within the past twelve months, violated the club's rule. All, in some way or other, have committed the crime which all had agreed never to stoop to. And now the sole guiltless one is about to fall from grace. If they can do it, so can I.

I wish now to presume upon the goodness of the readers of AMERICA to give my views on the all-important subject of "What's the Matter with Europe?" It may be stated, here at the outset, that I do not know. All that follows hereinafter is the merest guess-work. I have tucked away in my mind and crowded into all sorts of notebooks, newspaper-clippings and letter-files an amazing mass of information, statistics, reports of interviews with European statesmen and what-not, all tending to make me believe that I have the matter in hand. But common sense and a

general knowledge of Europe from Dundee to Sofia and from Gibraltar to Petrograd tell me that such a thing is impossible. But I can guess, and one guess is as good as another. Here is mine, take it for what it is worth.

The whole difficulty in Europe, it seems to me, may be boiled down to this: Europe is bankrupt. There is no possible hope of salvation in sight. The European problem is a question of dollars and cents. To be sure, there are some other things which have an important bearing in the matter, but all these are incidental to the great fundamental fact that Europe, with the income of a day-laborer, is burdened with the obligations of a multi-millionaire and given over to the tastes and extravagances of a Broadway prima-donna. European finances, both individual and governmental, are hopelessly, ridiculously and inextricably confused and involved. General conditions of finance, instead of improving as time goes on, daily become more alarming. At least, this is my guess, which may or may not prove to be true. However, there are some figures available, which are not without their lesson. It may be well to examine them.

The British used to tell us that theirs was the richest, soundest, mightiest nation on this earth. Theirs was the kingdom upon whose domains the sun never set. Before the war all governmental expenditures in England were paid each year by taxation. England's per capita income amounted to about \$243. For every dollar of banknotes which she had outstanding she held in her national treasury sixty-five cents in gold with which to pay it.

Then came the war with its tremendous outlay of money. To meet her obligations, England was compelled to borrow staggering sums. Like everybody else caught in a similar position, she did this by issuing paper money or bonds. These depreciated the actual worth of her currency so that in 1919, when she came to take an account of her financial resources, she found that instead of having the pre-war sixty-five cents in gold for every outstanding dollar of banknotes, she had but sixteen cents. During the war, the British raised more money by taxation than any other European belligerent. But, despite this, they were forced to borrow seventy-seven per cent of their total war expenditures. In four years, England spent thirty-six billion dollars, ninety-seven per cent on the war. In doing this she increased her public debt 1,100 per cent.

Now, you may ask, what has all this to do with the general conditions of Europe? Well, as a general propo-

sition, it may be stated that the situation in England is found in every single one of the European countries, with the possible exceptions of Spain, Norway, Sweden, Denmark and Finland. Most European nations are submerged with huge national debts which they cannot pay. Worse still, most of them cannot pay even the interest on these debts.

Every new issue of money to meet pressing debts decreases the actual value of the nation's currency. Inflation is really governmental robbery. Usually, it is the robbery of the poor to pay the rich. In 1914, for instance, one dollar purchased in England one hundred cents' worth of goods. Today, as a result of inflation on the part of the British government, it takes 307 cents to buy in England that which 100 cents bought in 1914. A lady of my acquaintance, living in Dublin, inherited, in 1912, about \$20,000. This she invested in a first-class municipal bond. The bond matured the other day and while she received what seemed to be \$20,000, in actual purchasing value she got, due to the inflation in the national currency, but \$6,000. She really lost \$14,000 by the transaction, because that which might have been purchased in 1914 for \$6,000 costs \$20,000 today.

In an attempt to regain her lost financial ground, England has turned to deflation. During the past three years, she has forcibly, and one might almost say heroically, decreased her paper currency by almost twenty per cent. But while doing this, she has experienced the worst industrial depression in all her history. This has been accompanied by appalling bankruptcies, gigantic commercial failures and nation-wide unemployment. *At this writing, unemployment governmental doles in the British Isles amount to more than one million dollars per day!*

Meanwhile, taxes continue to soar. Just now England is raising four and one-half times as much by taxation as she raised in 1913. Of this amount, fifteen per cent goes to pay war pensions, thirty-two per cent is used to pay the interest on the public debt, and sixteen per cent to meet the current military expenses. Of the two and one-half billion dollars raised by taxation last year in England, sixty-three per cent goes to pay for wars, past, present or future.

Let us now turn to the figures for the French. Before the war, the French had the largest Government debt per capita in all the world. This amounted to fifteen times as much as our own here in the United States. To meet this she ran an annual deficit of two hundred and fifty million dollars each year, which was met by selling Government bonds. At the outbreak of the war, for every dollar of outstanding banknotes, France had sixty-two cents in gold to pay with. During the war she so increased her obligations that for every outstanding banknote dollar, she had, in 1919, but nine and one-half cents to pay with. Consequently, as in the case of England, that which cost \$100 in 1914 cost \$373 in 1920.

During the war the French spent a trifle less than

twenty-two billion dollars. To meet this they raised by taxation only twenty-one million dollars. *For every dollar spent for war purposes France raised by taxation just one cent.* What this means will be clear when it is recalled that we in the United States raised thirty-one per cent of our war-expenditures by taxation and Great Britain raised twenty-three per cent of her war-expenditures by taxation. To meet our war expenditures we taxed each individual in this country \$28.75 per year. England taxed each of her individuals \$35.94 each year to meet the war-expenditures. The Frenchman was taxed twelve cents per individual per year.

For every dollar that they spent for all governmental purposes during the period of the war the French raised but fifteen per cent by taxation. The eighty-five per cent needed to make up the deficit was obtained by loans, the inflation of her currency, and the increase of her banknotes. Her public debt during the years 1914-19 was increased more than forty-three per cent. Her banknote circulation, during the same period, was increased seventy-three per cent. Since the close of the war the French public debt has increased more than 100 per cent. Just now she is spending forty-three million dollars each year and raising by taxation less than half that amount. She still maintains a larger army than any country has ever had in modern times. To pay for this, she continues to borrow or to issue more "short-time" notes. These she "sells" to the Bank of France, which, in turn, sells to the French people and, in particular, to the French peasant. But this cannot go on forever. Even now the handwriting is on the wall, clear, unmistakable. The story it recites is a sinister one and spells ruin. One fears that France is heading in the direction of Russia and Germany, Austria and Poland.

What is true of France and England is true of Germany to a more marked degree, and of Austria, Hungary, Poland and Italy. In a great measure, it is true also of Czechoslovakia, Yugoslavia, Bulgaria and Rumania. All hands are wallowing in debt and either unwilling or unable to cope with the huge demand for money. This may be raised in three ways only: loans, taxation, or the production and sale of manufactured or home-grown products. At present the outlook is almost hopeless.

It ought to be noted again because it is important: The basic difficulty in Europe, all Europe, is a question of dollars and cents. Additional evidence in substantiation of this will be submitted in another paper.

Psychoanalysis and Common Sense

REV. E. BOYD BARRETT, S.J., M.A., Ph.D.

Sixth of a series of articles on the New Psychology.

IT will be seen that the elemental principles of psychotherapy set forth in my last article are in perfect accord with Catholicism and the sound good sense of Scholastic psychology. Neither in searching a patient's

mind for hidden sores, nor in influencing a patient in a proper manner by suggestion, nor in training him to use aright his mental faculties, nor in striving to build up his physical health, is there anything whatsoever which is wrong. It is only when, as unfortunately some low-minded and materialistic neurologists do, a patient is encouraged to live a free life, giving free scope to his animal instincts, without regard for the moral law, that psycho-therapy becomes an instrument of evil. But no good psychologist, or self-respecting neurologist would countenance such treatment. The new methods of psycho-therapy, when stripped of unnecessary adjuncts and accretions, and when due precautions are taken, are in themselves *per se* legitimate and good.

Some critics of the new psycho-therapy complain that there is in reality nothing new about these methods; while others declare that their efficacy has not been proved. Let us first observe, that whether new or old, proven to be efficacious or not, the humane attitude should be to give them a fair chance, in fact to give them encouragement, in the hope that they may achieve something in the way of lessening the appalling toll of human suffering that follows in the wake of mental disorders. In many countries little or nothing has been done in the past for inmates of mental hospitals. The percentage of cures for mental diseases has remained unchanged at its low level, while the percentage of cures for bodily diseases has rapidly increased. Why is this? And why are inmates of asylums bereft of those advantages which accrue from the advance of science? Are they alone among the sick and suffering to depend on chance for their recovery?

But to return to the points of criticism raised. Is the new psycho-therapy really new? Is its efficacy proven?

To the present writer it seems that there is no single element of the new methods that can be called really "new." Whatever "newness" there is lies in the systematization of the best points in the natural, "common sense" treatment of nerve-maladies, and in a more skillful application, due to a more exact knowledge of abnormal psychology. Let us take a case in point. The new psycho-therapy has much to say of "pent up emotion," and of methods to secure a "discharge of emotion," by "sublimation" or other means. And it has generalized and systematized this idea. But is the idea a new one? Surely not. What story is older than that of the young mother, speechless and heart-broken at hearing of her husband's tragic death, and of the old nurse who saying, "She must weep or she will die," puts the baby in the mother's arms. Then the mother weeps and is saved. Her "pent up emotion" is "discharged." The baby suggests to the mother an idea, something for which to live, and a means of "adjustment" to the tragic reality of life. Her emotion is "sublimated." Shakespeare had the same thought about Macduff, who had just heard of the brutal murder of his wife and little ones:

"The grief that does not speak,

Whispers the o'er fraught heart and bids it break."

There is then nothing "new" in the effort of the modern psycho-therapy, in similar hysterics, to discover a means of adjustment, a new point of view, so as to save the "over-fraught heart" of the patient from breaking.

Or to take another case. When a girl suddenly gets hysterical, a good mother will carry her to bed, and bathe her arms and head, calming her brow by gentle petting; and give her milk to drink and make her rest. And she will not allow her to be excited or disturbed. Now, what is the "Weir-Mitchell Rest Cure" but this method systematized? It is, in general, rest in bed, milk-diet, massage, hydrotherapy, seclusion from excitements, and enforced calm! So we see that there is really nothing "new" in it, save that it is a systematization and elaboration of what was known before. New methods of agriculture, education, advertising, are similarly only developments of ideas known to the ancient Greeks and Egyptians.

Mental exploration and psychoanalysis, notwithstanding the extravagant claims made by some on their behalf as something wholly "new," are only new in the same sense. The enlightened spiritual director will seek to discover and point out the more or less hidden sources of soul troubles, much as the modern neurologist will seek for the source of a phobia or hysterical symptom. There is in the new methods this advantage, and it is of importance, that these new methods effect the cure of people who otherwise would neither have been treated at all, nor cured.

As regards the proofs of the efficacy of the new psycho-therapy, mathematical or metaphysical proofs cannot of course be given. At most one can point to striking sequences of wants. There is a disease, methods "a," "b," and "c" are tried. The disease remains. Method "d" is tried. The disease disappears. We attribute then the cure to method "d." Such reasoning is not conclusive, of course. The disease may have run its course, just when method "d" was applied, or the cure may be due to the delayed efficacy of method "a" or "b" or "c" or altogether. One cannot have absolute certainty in such matters. Further, since "suggestion" enters into every method, both "a," "b," "c," and "d," the recovery may be due to it. We cannot exclude this possibility. But, on the other hand, when we have innumerable examples of the sequence of events referred to, we have a right to form a probable opinion to the effect that the cure was due to method "d." Now let us take an example, of a cure effected by Dr. W. H. R. Rivers of Cambridge University, whose ability and integrity as a scientist is beyond question, and who attributes this cure to psychoanalysis.

To put the case briefly. A young doctor breaks down at the front finding in himself an appalling horror of trenches, dug-outs, and all narrow spaces. It is a case of acute *claustrophobia*.

He returns home and tries a rest-cure which fails, and his phobia also defies all treatment by suggestion. Having read of psycho-analytic theories he searches in his mind for some incident in his past, even in his early life which could account for his phobia, but fails to find anything. Analysis under Dr. Rivers then begins. Dreams are examined; association tests are tried; and finally a clue is found. Under hypnoidal questioning the clue is followed out, and an incident of boyhood is discovered which had been completely repressed and forgotten. The work of searching was now over, the "complex" or "unconscious motive" was found. As a boy living in a big city, he had gone into a little shop, off a laneway, owned by a Jew. Coming out he found himself in a narrow passage, the door of which had been closed. A dog attacked him and he was terribly frightened and upset. When rescued he was quite unnerved and trembling. This was the incident discovered. The patient, when awakened from hypnosis, had the story recalled to his mind. He refelt the old emotion of fear, and re-lived the incident in his imagination. He felt at once that this was the origin of his claustrophobia. From that day out, he no longer experienced any dread or fear of confined spaces. He was cured.

Such is an example of a "cure" worked by the method with which we are dealing. Before his treatment by analysis the young doctor was a nervous wreck, suffering from an acute psycho-neurosis, and incapable of "carrying on" in life owing to his horror of any confined space. At the end of the treatment, which, of course, lasted a considerable time, for searching into the mind is slow work, he was perfectly cured. The cure was certainly not due to the elimination of any physical factor such as sepsis, for there was none; nor was it due to drugs or massage or rest cure, for these remedies had failed. As regards suggestion, it certainly played a part in this cure, as it plays a part in every cure of every kind of disease physical and mental. We cannot dismiss suggestion as a contributing cause or at least as an agent. The discovery of the "incident" due to the technique of the psycho-analytic method afforded an opportunity for a very direct and potent suggestion. Was the cure due to this? We cannot tell with absolute certainty, but it is not unreasonable to regard the cure as due to the re-living of the rediscovered incident of early life, and so in a way "discharging" some pent-up feelings and emotions connected with it. In any case the sequence of events is striking. A subconscious factor (probably of the nature of a pent-up emotion) is discovered and re-lived, and at once the psycho-neurosis is gone. A similar sequence is found in a multitude of reported cases, a fact that goes far to justify the pretensions of those who believe in the potency of "ab-reaction."

The Ape-man of Java

REV. FRANCIS P. LeBUFFE, S.J.

WITH the wonted frequency of "Friday Bargain Sales," we note the heralded display of now one, now another of the famous "missing links." The Pilt-down skull or Eoanthropus Dawsonii is the *pièce de résistance* and is always somewhere in the near offing no

matter which one of his predecessors or successors is holding men's attention at the time. Year before last, the Rhodesian man (or maybe woman) was featured in our magazines from the staid *Atlantic Monthly* down to the lurid Sunday picture and magazine supplement. Then when interest had about worn thin, the Patagonian skull started men surmising again, until at last real scientists affirmed the skull to be no skull but only a peculiarly shaped stone. In the near future, to judge from a recent communication to the *New York Times*, the Java man or Pithecanthropus Erectus is going to hold the field against all comers, for Professor J. Howard McGregor, Associate Professor of Zoology at Columbia University, has just returned from an examination of this fossil. If the newspaper report is correct, the wonted difference of opinions on this much mooted skull is not to be smoothed out. It would be wiser not to criticize Professor McGregor's view from the newspaper citations published but to await a contribution over his own signature. However, it were well to put down clearly the facts concerning the Java man before the gates of the coming deluge are opened and the ordinary reader is puzzled, and may be deceived, by writers on this subject.

What then are the fossil remains of this "man-ape" or "ape-man" or "sub-man" from Java? We shall quote Professor H. F. Osborn ("Men of the Old Stone Age," third edition, pp. 73, 81):

On the Bengawan River in Central Java, a Dutch army surgeon, Eugene Dubois, had been excavating for fossils in the hope of finding pre-human remains. In the year 1891, he found near Trinil a deposit of numerous mammal bones, including a single upper molar tooth which he regarded as that of a new species of ape. On carefully clearing away the rock the top of a skull appeared at about a meter's distance from the tooth. Further excavation at the close of the rainy season brought to light a second molar tooth and a left thigh-bone about fifteen meters from the spot where the skull was found, imbedded and fossilized in the same way. . . . Various efforts have been made to supplement the scattered and scanty materials collected by Dubois. The Selenka expeditions of 1907-8 brought back a human left lower molar as the only result of an express search for more Pithecanthropus remains."

We have, therefore, a skull-top, three teeth and a thigh-bone, which thigh-bone was found about fifty feet away from the skull-top. About these singly and compositely there are many and conflicting opinions. To what kind of being did the skull-top belong? Do the teeth belong to that skull? Does the thigh-bone belong with the skull and the teeth? The discoverer classed the bones together and gave them a name, the origin and meaning of which is explained by H. Wilder ("Man's Prehistoric Past," ch. VI, p. 445):

Ernst Haeckel in his philosophical writings had postulated such a creature, man-like but speechless, to which he gave the name, *Pithecanthropus Alalus*. . . . Here if not in the flesh, at least in the bones, discovered by Dr. Eugene Dubois, a Dutch medical missionary, was an actual being, no longer imaginary but real. Naturally, Dubois gave it the name of *Pithecanthropus*, but, as he could not deny it the power of some rudiments of speech, he chose

for the specific name, instead of *alalus*, the speechless, the word *erectus*, the most prominent physical character of the new-found bones.

But Dubois' opinion was by no means left unchallenged. In an article as brief as the present, these difficulties can best be expressed in the words of G. F. Scott Elliott ("Prehistoric Man and His Story," ch. II, pp. 43-44):

Among these [who have examined the skull] are probably all the best authorities on comparative anatomy of our own times—that is to say, all scientists whose opinion would be taken as final in any ordinary dispute. The skull is considered a human skull by six of these celebrated authorities, who are for the most part English. It is thought to be a missing link, that is, intermediate by eight (mostly French); it is considered an ape's skull by six others, who are mostly German. Only one authority makes the femur that of an ape, thirteen consider it human and six made it out intermediate. There is hardly a reason to doubt that the skull and thigh bone belonged to the same animal, for they were found at the same level and only fifteen meters apart.

To a calm reader, it would seem that poor Pithecanthropus has fallen on hard times, and yet he, or rather she, deserves better treatment. The skull capacity is quite above the ape, whose maximum capacity is about 600 cc. Yet just what is the capacity of the Java skull is difficult to tell. Various estimates have been made, ranging from 770 cc. to 1060 cc., the more acceptable ranging between 850-950 cc. But what of them? Tappeiner discovered in the Tyrol a human brain of 880 cc., and the Weddas of Ceylon show 960 cc., and twenty-one skulls of Peruvian women show 920-1050 cc. Keith ("The Antiquity of Man," ch. XV, p. 269), says: "In Pithecanthropus we find a being human in stature, human in gait, human in all his parts, save his brain." But just why should he say "save his brain," since he himself admits (p. 267), on Dubois' calculation, that members of the Pithecanthropus race might go as high as 1060 cc.? Even 900 cc. would put the Java man above some known human beings.

To feature this "skull capacity" argument, as it was featured only recently in the *Times*, is to advance an argument that is fast being ruled out of court, for Dr. A. S. Woodward, keeper of Geology at the National History Museum said, speaking of the Neanderthal man: "We cannot, of course, go by the size, for the Neanderthal Man had a larger brain cavity than some of us at the present day. It is quality, not quantity, which counts."

And the good lady, for, to quote Scott Elliott, "it is supposed that the skull is that of a female"—could speak. Even Sir Arthur Keith ("The Antiquity of Man," ch. 16, p. 269) writes, though just a bit hesitantly: "Even in Pithecanthropus the parts of the brain connected with the faculty of speech are present; whether speech was actually evolved is a moot point; at least we may think the potentiality was there." Yes, we may, and lest our imaginations prove too dormant, Professor Scott Elliot ("Prehistoric Man," ch. II, p. 45), comes to our assistance with a very moving picture in which our heart goes out to Lady Pithecanthrope Erecta, or maybe to the frightened animal.

Suppose that Pithecanthropus was caught, when munching fruit, by the redoubtable *Felis Grœneveldtii*, the name (somehow appropriate enough) of the fearsome creature, half-lion and half-tiger, which was one of her contemporaries in Java. She would at once draw herself up to her full height (about 1700 millimetres). Her appearance would then be sufficiently alarming: the strongly marked eyebrow ridges, the powerful jaw, huge grinding teeth, retreating forehead, widening behind and covered with tangles of black or brown, woolly or wavy hair—all these would impress his mind. She would certainly exercise her power of speech, such as it was, in yells, howls, and resonant exclamations. Perhaps she was intelligent enough to throw stones, sticks, fruits, or whatever came to her hand, at the enemy. These three things, all very unusual in the Pliocene world—energetic if inarticulate vituperation, an erect position, and action at a distance—would surely confuse and impress the primitive brain of *Felis Grœneveldtii*, and he would probably retire, with dignity, to some easier prey.

Poor *Felis Grœneveldtii*, he was in hard luck when he met this first Xantippe!

J. Arthur Thomson ("The Outline of Science," Vol. I, ch. V, p. 168), writes: "Unfortunately, the remains of Pithecanthropus the Erect, consisted only of a skull-cap, a thigh-bone and two back teeth, and so it is not surprising that experts should differ considerably in their interpretation of what was found." Yet the hypotheses swing on. A piece of skull, three teeth and a left thigh-bone which may or may not belong together are magically built up into a full skeleton and clothed with flesh as like the grisly ape as the theory demands, and upon this new-sprung creature a whole race is based and then the whole race is shunted into place among our ancestors or maybe predecessors!

Soon the "reconstructed" low, beetling-browed protruding-jawed ape-man will look out upon us from every magazine as he has been looking down upon the visitors to the Hall of the Age of Man in the American Museum of Natural History here in New York, and in many another city in this fair but evolutionistically benighted land of ours—and will men know of all the work that has been done to give him a face with which to greet them and of the extra thigh he has acquired to stalk across the centuries?

Recent Discoveries in Northern Africa

A. HILLIARD ATTERIDGE

THE region of North Africa between the desert and the Mediterranean in eastern Algeria and the French Protectorate of Tunis was for some five centuries one of the strongholds of the early Church. In recent years archaeological research in this district has led to many interesting discoveries that throw new light upon its history in the days when it was the center of the Carthaginian Empire, in the later period of the Roman rule when it was the province of Africa, and during the Christian centuries. The results already obtained are likely to be the prelude to further discoveries in the coming winter, for at more than one point systematic excavations are

in progress under the direction of French and American experts.

So far, the chief work has been done (1) near Tunis, on the site of Carthage; (2) at Susa, on the site of the ancient city of Hadrumetum; and (3) on the site of Hippo Regius near the modern seaport of Bona. The pioneer work was begun more than thirty years ago on the site of Carthage by Père Delattre, one of Cardinal Lavigerie's missionaries. It has been carried on by him ever since with very slender resources, but with very remarkable results. These are little known except to a comparatively small circle of experts, for the public press took very little notice of his work, and the reports of it appeared chiefly in the *Missions Catholiques* and some articles in the *Revue de l'Art Chrétien*. It is greatly to be regretted that when Père Delattre began his work he had not at his command the means of at once undertaking systematic exploration of the site on a large scale. For at that time nearly the whole site of the famous city was unencumbered by any modern buildings and since then a new Carthage has arisen, a far-flung suburb of Tunis, and not only has much of the ground thus been closed to excavation, but in the digging of foundations for walls and villas there was much heedless destruction of ancient remains at or near the surface of the ground.

Carthage was twice destroyed. Scipio laid the older Phoenician city in ruins after the long siege of 148-146 B.C. Then, for more than a century and a half, the place was desolate, till, in the first years of the Roman Empire, Augustus built the new Carthage on the site of the old capital. This new city lasted until the Moslem conquest in the seventh century, when it was destroyed by the armies of the Caliph Abd-ul-Melik. Tunis, with its port of the Goletta, then became the center of government and commerce in the old lands of Carthage, and for more than a thousand years the site of the famous city was a desolate wilderness, with only a few fishermen's huts near the two lakes that were once the docks of its great harbor:

Where in the still, deep water
Sheltered from waves and blasts,
Bristled the dusky forest
Of Byrsa's thousand masts.

For centuries before its second destruction Carthage had been the center of Catholicism in northern Africa. Tertullian was one of its citizens. In his apologetic writings, at the close of the second century, he declares that if the Christians were to desert the cities of the African Province its rulers would find themselves in a dead world. We may grant that there is here some rhetorical exaggeration, but it must have had a solid basis of fact or he would not have gone on to warn the Proconsul Scapula that to enforce the edicts at Carthage would be to condemn to death thousands of men and women of all classes. In one of the intervals of peace we hear of a Council of seventy Bishops meeting at Carthage. St. Cyprian was

the most famous of its Bishops; St. Augustine, born in the neighboring town of Tagaste was a student in its schools.

It was the memory of these days of the early African Church that led Cardinal Lavigerie to choose for the center of his mission work the deserted site of Carthage. On the height of the old citadel he built the church of St. Louis, which was consecrated in 1890 as the cathedral of the new See of Carthage, restored by Leo XIII. One of its aisles was for awhile something like a museum, for Père Delattre had begun his work of exploration and placed there several of the objects he had discovered. He had an exceptionally difficult task. There were only doubtful clues to the general plan of the two cities, the Punic and the Roman Carthage, the remains of which were piled upon and intermixed with each other, with only here and there some surface vestiges as a guide to the excavator.

Père Delattre was able to determine the general plan of the city and in long years of patient research made many valuable discoveries. The spade laid bare the foundations of temples and many altars of Punic and Roman deities. The underground reservoirs and aqueducts that supplied the city with water were opened up, and numbers of Punic, Roman and early Christian tombs were found. The most important discovery was that of the foundations and pavements of the Basilica, which, even before the peace of Constantine, had been a Catholic Church and the Cathedral of St. Cyprian. At more than one point the spade revealed some of the horrors of Punic paganism. We know from the Bible record that the heathen races of Canaan and Syria sacrificed children in the fire in their worship of Moloch, the "King" of the gods. The Phoenician colonists, who founded Carthage, came from this region, and Roman writers tell of similar sacrifices offered in the Punic temples. There is the awful record that during the long siege, when Carthage was in dire straits and its downfall was near at hand, two hundred children of the noblest and richest families thus died by fire to appease the anger of its gods. We can no longer regard such stories of human sacrifices as mere war propaganda of atrocities circulated by the Roman conquerors, for on at least two sites of Carthaginian temples the spade has laid bare masses of half-burned bones of children.

Other important discoveries have been made at Susa, a coast town some eighty miles south of Carthage, the site of the ancient Hadrumetum. In 1883, shortly after the French occupation of Tunis, a French officer who was in command at Susa discovered there the entrances of a system of catacombs. For twenty years no effort was made to explore them; but in 1903 the work was begun by Père Leynaud, then stationed at Susa and now Bishop of Algiers. For fourteen years he carried it on with the assistance of a French archaeologist, M. Carton, and the help of military labor placed at his disposal by the

Government. More than 200 underground galleries, with an aggregate length of over three miles, have been cleared out, mapped and carefully examined. They contain some 15,000 Christian graves, mostly arranged in tier above tier of niches excavated in the rocky sides of the passages as in the Roman catacombs, with here and there a tomb under an archway. There are no wall or roof paintings, but the graves are nearly all in a good state of preservation, and there are not only inscriptions in abundance but also a wreath of decorative symbolism. These inscribed devices recall at once the symbolism of the Roman catacombs. There is the Good Shepherd carrying the lamb; the fish, the anchor, the dove, the victor's palm. The inscriptions bear the same testimony as those of Rome to the teaching and devotion of the early Church. Thus they tell us of prayer for the dead, the invocation of the Saints, the use of the Sacraments. All the graves belong to the period before the peace of Constantine. Most of them date from the second and third centuries but a considerable number belong to the later years of the first century. The finding of these is a most important discovery. Until it was made, the earliest record we possessed of Catholicism in the province of Africa was that of the martyrdoms of A.D. 180. But here we have evidence that the Church had won a footing in this region in the days when men were still living who had spoken with the Apostles, and when the last of the Twelve, St. John, still survived, and was writing his Apocalypse. To quote the words of Mgr. Leynaud:

We have here inscribed on stone irrefutable proof of the apostolicity of the African Church. The Fathers, and notably St. Augustine, asserted that Catholicity appeared in those African lands while St. Peter was founding the Church in Rome itself. Here we have facts that prove this assertion.

Near the seaport town of Bona (about 140 miles west of Carthage) mounds and hillocks scattered over a wide extent of ground mark the site of Hippo Regius, the episcopal city of St. Augustine, where he died in A.D. 430 in the dark days of the Vandal invasion. The reservoirs constructed there by the Romans in the second century were repaired by French engineers forty years ago, and now supply the town and port of Bona with water. Recent excavations on a small space of the site have given such interesting results that arrangements are now in progress for the systematic exploration of the whole of it. Here and there among the mounds fragments of walls and half-buried columns indicate the existence of some of the ruins of the city, which was destroyed during the Moslem invasion in the seventh century. It was a Roman *colonia* that had replaced an earlier Punic city.

The recent excavations were begun where, to use miner's language, there was an outcrop of a massive wall built of huge stones, without mortar, a structure of the "Cyclopean type," indicating a building of very early date. The wall was cleared of earth down to the former ground level, and beside it the remains of a Roman villa were laid bare, foundations and fragments of walls, bases and

drums of pillars and some of these pillars still erect, with quaint lotus leaf capitals. There were some fine mosaic pavements, one of them showing a hunting scene with lions and other animals driven into a stockade and attacked by horsemen. The massive wall is believed to be part of the local temple of Tanit, the Phoenician Venus. Its gateway is decorated with the symbolism of her foul worship.

There is a passage in Newman's "Callista" that tells of the "atmosphere of evil" that hung over the pagan cities of Africa, the sights to be seen "not here and there but on the stateliest structures and in the meanest hovels, in central spots and at the corners of streets—the insignia and the pomp of Satan and Belial, of a reign of corruption and idolatry." Here in Hippo the temple, built in pre-Roman days, had, it would seem, at a later period its ugly decoration masked and hidden by a wall of the villa being built against its massive rampart. Close by were found fragments of gravestones with crudely drawn figures of Tanit. So far, all that has been discovered belongs to Punic and early Roman times, but only a mere corner of the site has been excavated and there is good prospect that further work will reveal the remains of the city of the Christian centuries.

Catholic and Soviet in Russia

PRINCESS M. E. ALMEDINGEN

IN the past years the Catholic Church in Russia was officially regarded as something slightly worse than a mere "foreign Italian mission." Her priests, if they chanced to be of foreign nationalities, were admitted into the country only on sufferance, or for use "of the Diplomatic Corps," and in both cases they were kept under vigilant police-control. Considerations of purely political weight prevented open friction; the Holy See had to be reckoned with, in some cases, more than the Eastern Patriarchs. An average Russian, when thinking of the Catholic Church as of a spiritual body, was apt to put her on the same level with Free-Masonry, firmly convinced as he was, that both these bodies were working towards Russia's ruin, and an "orthodox patriot" was not certain whether the means applied by both were not equally obnoxious. There are some very earnest good Russians today who sincerely believe "that the 1917 Revolution and its disastrous consequences were brought about by the Vatican intrigues."

Dostoevsky, in one of his big novels, well worded the general attitude of the whole of the Orthodox Russia towards Catholicism in its "Vatican" and "Jesuit" shape (these two were always two distinct things to a Russian mind): "Oh! those Roman barracks!"

Eight years ago the situation was practically the same. The last echo of Russian Penal Laws died in May, 1917. The provisional Government was intrinsically indifferent towards all creeds. The only condition, required of all

religious bodies within Russian dominions, was that they should strictly confine their activities to the purely spiritual area.

This, as is well known, lasted but a few months only, and the Soviet rule gave a new coloring to the question of creed in general, of Catholicism in particular. It is true that officially liberty of conscience was not repealed, but the Soviet psychology knew how to handle it as a convenient instrument in their anti-religious campaign. But long before the actual anti-confessional wave surged on, one could discern marks of hostility on the part of the Soviets towards the Catholic Church. This can be explained by the Russo-Polish war. The early Catholic prosecutions in Russia (in 1919 and 1918) were politically grounded and patriotically excused. Then the big prosecution began and ended in the fatal days of March, 1923.

Since then the whole situation became modified. Externally, perhaps, it does not present such a dangerous aspect, but one is left free to infer one's own conclusions from the facts, recently become known, that the Catholic churches of both Petrograd and Moscow are being reopened, that lay-Catholics are more or less at liberty to practise religious life, etc., etc. The Soviets have seen that nothing of vital importance can possibly be gained by bloodshed and prosecutions. Who knows but they have a new campaign in preparation?

It was one of their tasks at the very beginning to undermine thoroughly the moral life of the nation. The tactics are scarcely altered now, though comparative religious freedom may be allowed. They have merely discovered subtler means and deeper-hidden devices for destroying all Godward yearning amongst the people. Who knows what numbers of Russian souls turned to the Church on the day when the news of Mgr. Butkiewicz's martyrdom became public? And who knows whether these numbers have not been singled out and marked as doomed by those to whom the very name of Our Lord is hateful?

What formerly was the position of a Russian convert towards his Government? He hardly ever came in touch with it, living abroad, mostly in exile. Since 1917 he was no longer obliged to leave his country. His economical difficulties were nearly unsurmountable until 1921. They were much greater than those of mere "non-religionists," because all bread-winning berths were at the disposal of the Government, and there was no private employ. The situation became a little better when in 1921 foreign famine-relief was started and native personnel were required for clerical work. Now, with the opening of "international trade" so called, the situation may be improving, though in its main points it is as precarious as ever. Most of the Russian women-converts have been employed in the teaching profession. It is becoming more and more embarrassing for them to continue their work. All schools are kept at the Government expense

and there are no private schools, and private lessons are looked upon askance, whilst at the Government schools such demands are being made upon teachers that no Catholic could satisfy them. Catholic women-teachers, when losing their posts for "obnoxious religious" grounds are automatically denied the chance of getting their livelihood in a similar manner elsewhere; their passports are "marked" and this "mark" brands them, so to speak, and irrevocably cripples their future career. Cases of arrest on these grounds are rather frequent.

As Catholics they don't exist for the Government, or, worse still, they do exist, but in a negative way. They exist to be destroyed when opportunities shall present themselves. Hence, they stand in a greater need of supernatural means to "carry on."

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Education Week

To the Editor of AMERICA:

President Coolidge has officially designated the week beginning November 18 as "Education Week." Would this not be a suitable time to distribute literature in our schools and churches on Christian education? The America Press, the Paulist Press and kindred agencies offer any number of admirable pamphlets on this subject. One of the cheapest and one of the best for general distribution is a little brochure of thirty pages, entitled "Catholics and Education" (\$2.50 per hundred). It is published by the Catholic Laymen's Association, 1409 Lamar Bldg., Augusta, Georgia. Conception, Mo. RICHARD FELIX, O.S.B.

Newman for Classes

To the Editor of AMERICA:

Apropos of Father O'Connell's enthusiastic article on "Newman and Catholic Culture," in the issue of AMERICA for October 20, may it not be suggested that a low-priced school edition of "The Idea of a University," and of "The Present Position of Catholics in England," would do much to make the study of these immortal contributions to English literature more general? Thanks are due the editors of the selections from Newman mentioned by Father O'Connell, but there is need of something more than extracts, something more even than one complete lecture to a volume. "The Idea of a University" and "The Present Position of Catholics in England" *in toto*, edited appropriately for class work, would certainly receive a hearty welcome from the college teacher. There is awaited not so much an edition with copious annotations as the complete text itself at a price on a par with our other English classics.

Grand Rapids, Mich.

CHARLES D. WHITE.

Is St. John Ervine an English Playwright?

To the Editor of AMERICA:

What is an English dramatist? and what is an Irish one? I am impelled to ask these questions after reading Elizabeth Jordan's article, "Plays and Players," in your issue of October 27. Miss Jordan refers to John Galsworthy and St. John Ervine as "two of England's best playwrights." There is no doubt as to

either Mr. Galsworthy's cleverness or Englishness. Mr. Ervine's ability is probably a step or two below Mr. Galsworthy's, but where does his Englishness come in? He was born, raised, and, for a considerable time lived in Ireland. His earliest contributions to dramatic literature, "Mixed Marriage" and "The Magnanimous Lover," were produced by the famous Abbey Theater of Dublin. "John Ferguson," outside of the language used, is certainly not an English play. His novel, "Changing Winds," published about 1917, is surely not an English novel. Of course, I know that Mr. Ervine has been living in England for some time and that much, if not all, of his late work both as dramatist and novelist has been of a definitely English character, dealing entirely with English persons and places. But does this make him an English playwright? Perhaps he is English today and Irish tomorrow. He has made definite contributions, whether permanent or not time will tell, to the literature of both England and Ireland. In his capacity as an Irish playwright and novelist he is, strictly speaking, of the school of writers known as "Anglo-Irish." In writing plays or novels of a distinctly English genre is he English? What then should we call Cardinal Wiseman when he wrote "Fabiola" and Lew Wallace when he wrote "Ben Hur"?

Chicago.

JOHN M. FLYNN.

Not Sistine Choir

To the Editor of AMERICA:

The same confusion of ideas that greeted a former Roman choir that toured America a few years ago, seems to have overtaken the wonderful organization that arrived in New York October 13, to give a series of fifty concerts in the United States and Canada. It is being widely heralded as the world-renowned "Sistine Chapel Choir," the "Pope's Own Choir." Hence, Archbishop Fumasoni-Biondi, the Papal Delegate at Washington, authorized the following statement October 17.

"The so called Sistine Choir is not authorized to use that name, nor is the American tour authorized by the Holy Father."

The explanation seems to be that the singers, like those of the former tour, have been specially selected from the principal Roman Basilicas (St. Peter's, St. John Lateran, etc.) and carefully trained by Mgr. Rella, vice director of the Sistine Chapel Choir. Ever since the protracted illness of the great Perosi, Mgr. Rella has been acting director, and the only one, according to his own statement in a letter in the possession of Mr. Edmund Stein, who is authorized to use the unpublished music of the Sistine Chapel, which has been accumulating for centuries. But, whatever its proper title, "a rose by any other name will smell as sweet," and nothing like it can be heard outside of Rome.

White Bear Lake, Minn.

W. F. MARKOE.

The Supreme Court

To the Editor of AMERICA:

Under the title of "Five to Four Decisions," Father Daniel M. O'Connell, S.J., has an admirable article in AMERICA for October 27. I am of opinion that it will help to clear up the subject as to how the Supreme Court should reach its decisions. The judicial power of the Government of the United States is vested in the Supreme Court. It is a coordinate branch of the Government, and it passes upon the constitutionality of laws passed by Congress and upon the acts of the President. Its decisions are final, until reversed by the Court itself. Its original jurisdiction is fixed in the Constitution, and its appellate jurisdiction is subject to Congressional action, but there is no power given by the Constitution to fix the rules of the Court, and especially there is none to regulate the manner of its arriving at a decision in a case before it. Father O'Connell seems to think that

Congress has power to say how the Court should arrive at a decision, but his quotation from the Constitution fails to give power to Congress "to change the suffrage power of the Supreme Court." I repeat the quotation:

In all cases affecting Ambassadors, other public ministers and consuls, and those in which a State shall be party, the Supreme Court shall have original jurisdiction. In all other cases before mentioned, the Supreme Court shall have appellate jurisdiction, both as to law and to fact, with such exceptions and under such regulations as the Congress shall make. (Constitution, Article III, Section 2.)

The last sentence of this section is relied upon to give power to Congress to make rules as to how the decisions of the Court shall be made, but a close examination will reveal the fact that this sentence gives Congress power to limit or extend the appellate jurisdiction of the Court, but no further power. When the Court has taken jurisdiction of a case, the rules of procedure rests wholly with the Court.

Hyattsville, Md.

H. M. BEADLE.

"The Pageant of Youth"

To the Editor of AMERICA:

It was with great interest that students of St. Mary's College read Father Reville's article headed "The Pageant of Youth," which was featured in the issue of AMERICA for October 20. But they were disappointed at his omission of the fact that the "Pageant of Youth" was produced here last June under the title "Mother of Youth." The four initial performances were given on June 10, 11 and 12.

Father Reville sketched the pageant from a dramatic viewpoint. As secretary of the Students' Executive Organization, I beg to add some information from a historical viewpoint. St. Mary's College last year celebrated its Diamond Jubilee and it was thought fitting that an elaborate stage production should crown the events of the scholastic year. Father Daniel A. Lord, S.J., was called upon to submit an appropriate drama. Thus the pageant under discussion became primarily an apotheosis of St. Mary's College, though it is of such broad nature as to be termed rightly by Father Reville "the apotheosis of the 'Catholic College.'" The stagecraft of the production is the work of Father Louis B. Egan, S.J., who collaborated with Father Lord. Father Adolph J. Kuhlman, S.J., of St. Mary's, was the dramatic director of the original presentations. Under these auspicious circumstances it was that Father William Agnew, S.J., president of Loyola University, Chicago, first beheld "Mother of Youth," presented by a cast selected from St. Mary's College; the town talent of St. Mary's, Kans.; Marymount College (for women), Salina, Kans.; Mount Carmel Academy (for women), Wichita, Kans.; and St. Mary's Academy (for women), Leavenworth, Kans.

St. Mary's College has the honor of having in some degree inspired the "Pageant of Youth." It first presented it to the public. It now shares in the Chicago presentation by reason of the fact that Miss Regina Passemier, a resident of St. Mary's who played the title role in the original performances at St. Mary's College, is now the director of the second venture.

St. Mary's College will give a second series of performances in the spring of 1924 in which we trust the splendor of last June may be equalled. A quotation from the *Hour Glass*, the student newspaper of this college, gives some concept of the esteem, reverence, and passionate love which the pageant is capable of arousing: "'Mother of Youth' is as significant to St. Mary's College and its friends as is the 'Passion Play' to the inhabitants of Oberammergau." Father Lord deserves to be called the premier Catholic playwright of America.

St. Mary's, Kans.

JOSEPH P. LOFTUS.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, NOVEMBER 10, 1923

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

Published weekly by The America Press, New York
President, RICHARD H. TIERNY; Secretary, JOSEPH HUSSEIN;
Treasurer, GERALD C. TREACY.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - - Europe, \$5.00

Address:

Suite 4847, Grand Central Terminal, New York, N. Y., U. S. A.
Telephone: Murray Hill 1635

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

Get Rid of the Stone

THE man who first told the sad story of Sisyphus was either troubled with bad dreams or he was gifted with a prophetic foresight. The idea of a man who was condemned to roll a huge stone up a hill only to have it tumble all the way back again, might well belong to dream land. But that is not true. The myth is a prophesy come true. Apparently that futile stone-rolling exercise is the labor of the modern Catholic apologist. The Catholic who devotes himself to the task of answering all the calumnies is doomed at last to come to a sort of comic despair. We hope it is comic despair, for despair it will be, and if he is unable to see the comedy in it, he should have been warned beforehand not to take up the task at all. There is something awful and funny in the "invisible Emperor's" late pronouncement to his hooded cohorts that Catholics owe temporal allegiance to a foreign power.

There is interesting matter here for the psychological analyst. Here is a charge completely refuted untold times by official denials, and more completely and more often by facts. The puzzle of the constant reincarnation of the charge lies not so much in the fact that men will constantly make it, for some men will say anything to gain their ends. The puzzle is in the audience, that anyone should think it worth while to make the charge. That type does not usually shoot at random. The imperial dentist must have expected to be believed. In fact the whole progress of the Klan has been due to its ability to make people believe the absurd. That means there are many such people and the Klan knows where to look for them. The puzzle is not solved but intensified by an article by Lowell Mellett, in the November number of the *Atlantic Monthly*, in which the author shows the process of believing the impossible in the act of formation in Indiana. Are

these people really vicious or merely stupid? There can be only one answer. These people think they are good Christians and good Americans. Given that foundation, the calumniator has an easy task. The result is an original good impulse misdirected by falsehood against the laws of both Christianity and America. These people hate what we hate; we condemn what they condemn. We are both gunning for evil and for treason. But if some villain points us out in the thicket as the game, we are going to be shot.

One puzzle remains. Who makes up these absurd stories about us? The common answer to this query among Catholics is that the ministers make them up. But there are so many honest God-fearing ministers among our fellow-citizens that it is hard to accept this answer as universally true. One does wonder why the public opinion of the decent men among them is not sufficient to outlaw the fomenters of hatred. One thing is certain: as long as we keep trying to roll the stone uphill, it will come tumbling down again. How are we going to get rid of the stone?

Local Responsibility

ALL who deal with young people, and with those human social "cases" whose physical or mental infirmities liken them to the young and helpless, know that one of the most necessary aims in education and the process of reconstruction is the development of self-reliance. The child who is rarely or never required to finish a task, is a child permitted to go along the line of least resistance, and, in practical life, that line usually ends very unpleasantly, if not disastrously. It may be "only human nature" to seek the easiest way, and "only human nature" to shift our burdens to other shoulders, but the tendency is one to be corrected, not encouraged.

As education, so legislation, particularly what is termed social legislation, should stress the importance of self-reliance. Unfortunately, much of what we are asked to accept as legislation, tends to break down this self-reliance, since it consists in throwing upon both Federal and State Governments tasks which in reality belong to the municipality, and which, in some instances, would be more properly and effectively cared for by private societies. Cities throw their burdens upon the State legislature, and, under the influence of zealous but short-sighted apostles of social reform, the States are induced to petition the Federal Government to care for duties which belong to them alone. The result is, almost necessarily, social and economic disorder arising from a growing incapacity for self-government. As a rule, a local need can be more cheaply and effectively met by the local community than by an outside agency, and as for the States, many of them have yet to learn that when they part with a duty, they also part with a right.

In an article in the current *Survey* on the Dyer bill,

which proposed to inflict Federal penalties for lynching. Mr. T. J. Woofter points out that one probable effect of the measure would be the weakening of local responsibility.

Many local sheriffs and police officers would shrug their shoulders and say, "Now that Uncle Sam has taken hold, that lets me out. The United States marshal is welcome to the job." To those who have watched the Federal Courts in their effort to enforce the prohibition law, it is evident that much is to be said in favor of leaving the power and the responsibility in the hands of local officials.

Unless both power and responsibility are left to the States, local self-government becomes practically impossible. In devising the Constitution, the framers held the rights and duties of the States to be fully as important as the rights and duties of the Federal Government, and they knew that unless the States were zealous in exercising their rights and performing their duties, the great experiment in government was bound to fail. Unconsciously, but none the less certainly, well-meaning zealots are working to make failure inevitable by insisting that the Federal Government absorb the rights of the States. By the Eighteenth Amendment the States have been shorn of their power to regulate the traffic in alcoholic liquors, and by the Nineteenth what remained of their right to define the qualifications of electors has been taken away. The inter-State commerce clause of the Constitution has been stretched to the breaking-point, while the maternity act is the beginning of a scheme which will set the Federal Government in charge of the cradle, and now under the Towner-Sterling education bill, the rights of the respective States over their schools will be transferred to the Federal Government.

Legislation of this type is bound to break down initiative, responsibility, and the power of self-government in the States. It is gradually leading us towards a form of government of which we know little save that in every essential respect it is destructive of the government by constitutional power established by our fathers. Perhaps we want that form of government, perhaps we can make it practicable. But we ought to walk towards it, not blindly, but with full knowledge of what we are approaching.

Liberty and Order

AT a time when there are few of the recently warring nations in Europe whose constitutions remain intact, it is heartening to hear an outstanding European leader remind his people that liberty without order is not liberty worthy of the name. "If liberty," declared Mussolini at Milan last week, "means the right to interrupt the order and work of the nation, if liberty means the right to spit on the symbols of our religion, our country and our State, then I as head of the State and as the head of Fascism declare that kind of liberty will never exist in Italy."

Strong words these, yet none too strong for a world that

has lost all sense of proportion since the mad orgy of blood, that was foolishly called a war to end war. Liberty during the war-madness was used as a battle cry. The liberty of the small nations, the liberty of the great, the liberty of the world. Politicians played with the word until they won their objectives and then they promptly forgot everything but territory, concessions and all the hideous injustices that the strong were able to foist upon the weak. The result, a world-muddle of stupendous proportions.

Fortunately our nation has been saved from much of the post-war affliction. In contrast to the greater part of Europe, America is a veritable Utopia. But it is well for us to remember that among many reasons why our condition as a nation is healthy is this: Our concept of liberty is a rational concept. The French revolutionists and the more recent Russian revolutionists preached liberty and practised tyranny. The American revolutionists whose heritage is ours preached and practised liberty that was sane and far removed from license. The American ideal has always been the greatest amount of individual liberty consonant with the welfare of the many. The individual citizen in the American democracy has been called a sovereign. He is in a sense but his sovereignty is a limited one. And what is true of the individual is true of the class, of the majority, of the minority, of the capitalist and the laborer. Just as long as we remember this just so long will our great experiment prosper. The day we forget it will mark the end of true Americanism.

Americans may have different views on the policy and permanence of Fascism. The fact is after a year of experience it has surely achieved something, for it has brought order out of chaos. Its leader in declaring that there are certain brands of liberty that will not be tolerated in his own nation has done a good service to right thinking people of every nation.

Freedom or Obedience

IF there is one thing more than another that keeps men's mind in America closed to Catholic truth it is the fancied right of each man to believe in matters of religion what he chooses. It has been made to seem a crime against his nature even to hint to a man that he should take his religious convictions from another. This is all the more strange in that people take most of their other convictions from other men and never feel guilty at all. The majority vote as they do because of what some one tells them. A newspaper paragrapher is quoted as the Gospel on anything from international complications to the latest municipal "grab." There is in so called "science" more implicit belief to the square inch of print than any religion ever dared to compel. Yet presume to claim that religion should be taken on authority and every instinct of self-protection is aroused against you.

There is in this state of mind, as in most other states of

mind, a basis of truth. Politics, science, literature, all other human things, what after all do they matter? One man's word on them is as good as another's. But religion is such a sacred thing, so intimate a thing, that no man's word is good enough to make us follow it. There is no body of men, however exalted, that can merit implicit credence on its own unsupported word, when it comes to the case of guiding us to our eternal destiny. On this we agree with all Protestants. If the Church is merely an aggregation of very human men left alone on earth to find out what God wants of our minds and wills, then we agree. In that case, everybody must use his own private judgment to find God. We are not saying that Protestants are altogether consistent, for they, too, have their creeds compelling assent, and they appeal to the Scriptures, mere man-made documents according to most of them, as the norm of religious belief. But here is the one cruel and disastrous achievement of the "Reformers," that they denied the Divine element in the Church from which they seceded, and set up sects which had the mere authority of

men, fallible in religion as all men are fallible.

"Liberty of conscience" is acceptable, on one condition. Yet it is a condition vastly overlooked. The condition is this: is it what Christ wishes of us? There is no liberty against our Creator and Redeemer. If *He* left us free, well and good. If His Church is purely human, then that Church merits no more obedience in belief than any other society or body of men. That is the Protestant position and it is a logical one. The trouble with it is that it has a false foundation. The Church is not a mere human organization. It is not an organization at all in the ordinary sense. For while it is a visible hierarchical society, it is also an organism, a living organism, human and Divine. In it, as the soul dwells in the body, dwells the Holy Ghost. When it speaks, *He* speaks, and *He* cannot err. There is no need after that to say that it is God's will that our minds obey that Church, and no honest man wants to do aught but what God wills. For the Catholic, to believe the Catholic Church is more than a duty; it is a glorious privilege.

Literature

Style and the Masters

SINCE style is the most efficient selection of means to reproduce any phase of nature artistically, and the expression of such human acts as tell the truth in the presence of emotion, the comprehension of style is vast and its definition difficult. Holding to the constant fact that style is always a peculiar form of expression wherein the thought is the product of the imagination directed by the intellect, the product must be concrete because the imagination is material. It has vital unity and form because these are essential qualities of artistic expression. Such expression is stamped with certain characteristics of the producing artist, with the marks of his race, nation, and epoch. It is an idealization of life; or, if it remains in a lower level, it is partly a literal reproduction of life and partly an idealization. Style is the manner in which an artist speaks, sings, paints, writes music or utters it through an instrument, but the term is most commonly used in connection with verbal expression; but an expression does not attain the dignity of style until what it expresses is really artistic in itself, in conformity with approved standards. When a sonnet is genuine poetry and not a mechanical verse-sequence we have style in the expression itself; when the sonnet, secondly, shows the marks of some man's peculiar character, from John Keats to John Smith, we have a style in addition to mere style. The artist must reproduce, transcribe, not mere fact, but his own sense of it, and the expression of his own sense of it constitutes style. As Walter Pater said, his art is good in proportion to the truth in his presentment of that

personal sense. "Truth! there can be no merit, no craft at all, without that; and further, all beauty is in the long run only fineness of truth, or what we call expression, the finer accommodation of speech to the vision within."

Flaubert thought that style prescind from the writer, it is not a mold into which a particular writer pours the whole content of his ideas. He would have a certain perfection of expression apart from the writer himself. Pater, in the best essay on style we have, said if the style be the man in all the color and intensity of a veritable apprehension, it will be in a real sense impersonal, yet when Dante forgets to play the professor and is the poet, his *bel stil nuovo* though perfect is always the voice of that man Dante Alighieri. In the opening of the eighth canto of the "*Purgatorio*" he describes evening as no man ever described it before or since. He sets there all the spiritual sadness of twilight in music so tender it makes translation a sacrilege, and although the Florentine has been sleeping in his tomb at Ravenna these six hundred years he still can stretch forth his hand and touch our eyelids with tears for the sheer loveliness in his words. Lines like "*Che paia il giorno pianger che si more*" are among the best in all literature. There is a verbal art, style, at its best, but it is all Dante, Dante's own personal sense of the beauty in the fact.

Shakespeare may conceal himself behind the character he creates; when he is writing Hamlet he is Hamlet, with all the subtleties of intellect proper to the Dane; when he writes Othello he is Othello with all the obtuseness of the Moor's intellect; he is not himself frankly except in

the sonnets; yet if we stop an instant and take thought we can hear the man Shakespeare himself in all the torrential eloquence of his own voice. When we read Dante we see Dante. He opens to our vision through an open door the boundless plain, the heaven-kist mountain tops, the *tremolar della marina*, the passing of the archangels, the Rose of the Blessed and all the hosts gathered in by the revolving spheres, the earth rolling through space a funeral car for the sacrificed Christ, the blue mantle of the Lady of Heaven which makes azure the upper and the lower deeps; but always we are conscious that Dante himself is standing beside us, with the fixed eyes of prophesy, pointing out the pageantry of our glorious God, as chief almoner of beauty for us who sit outside the gates.

In all great works of art the framework of the structure is vital unity. Under the efflorescence and decorations of the Gothic cathedral is the concealed skeleton of solid structure which makes the single thing sustaining that multitudinous variety, *il più nel' uno*, in which art consists, and there has been no such structure yet fashioned by man which has the quality of unity more perfect than that underlying the "Divina Commedia." Unlike most of the great poetry of the world it rises up from darkness and sorrow to unbearable light and the peace of God. There is no artist the world has known who had greater fortitude than Dante, no one that equals him in encouragement and hope. His foundations are set in the darkness and reek of nether hell, but his pinnacles shoot up into the eternal sunshine. We watch from below as one that stands at midnight at the base of a heaven-goring peak in the Yosemite rift, where the cataracts are thurible chains, hanging from the rim of the moon to the planets mirrored in the nether pools, and swung by the seven archangels who stand before the Lamb, and the incense ascending is the smoke of thundering cascades: danger and chill darkness below; above the glory and the tender smile of Christ the all beautiful.

That is the "Divina Commedia," and it is the epic of man as a moral being exercising free will under the eye of an infinitely just, almighty judge, who rewards and punishes by eternal law. The result is the stupendous epic of which man is the protagonist and Dante is the spectator and narrator, but from the character of this Dante the enormous fabric derives the external form or style of its unity and life. Shakespeare holds up the mirror to nature but passes on gently with Hamlet's saddened, defeated mien; Dante, the manliest heart, the best hater of a lie since Saint Paul died, twists a scourge of knotted thongs and drives the money changers out of the temple, searing their mean souls with the flames of his terrible speech. He is never disheartened; where another poet whines, he strikes. Throw me I yet shall stand! and he stands up with unwrinkled brow before the endless battlefront of advancing evil, laughing in the glory of the saving blood of Christ. His style is fashioned in pain and bitter tears.

AUSTIN O'MALLEY.

THE UNKNOWN SOLDIER

For Armistice Day

Sleep where he may, above him Memory lingers,
A loving light in her heroic eye,
While in the wind's low touch she softly fingers
The fallen leaves that on his gravemound lie.

And what if Fame pass by in clarioned splendor,
Or Triumph all unheeding lead her train?
For him unknown there wakes a chord more tender
Than ever echoed in the victor's paean.

No laurel wreath may deck his grave, no flowers
May weave a garland of his lonely death—
But in the night's high spirit-haunted hours
His name is chanted on a starry breath.

And when the dark has passed, and all translucent
With kindling light glows heaven's architrave,
One more kind leaf, by Memory's soft hand loosened,
Falls with its voiceless tribute on his grave.

CHARLES PHILLIPS.

Votes from Women on the Ten Best

GALLING as it is to our readers, by their own confession, to be limited to only ten books in the canvass that is striving to determine the best Catholic books of the century, it is no less trying to the Editor to be prevented by stint of space from printing all of the lists received. Each choice of books is an open confession, a most personal revelation of mental processes; and the remarks that accompany the lists are overflowing with human interest. If our readers were not courageous enough to make public their literary loves but through bashfulness and reticence refused to reveal their preferences, this nation-wide vote on the best Catholic books would be as worthless as the German mark.

The zest of combat is strong in Anna Dill Gamble, of York, Pennsylvania, who declares: "I could not read the list of anyone else without wishing to have my say." Her list follows:

"Apologia pro Vita Sua".....Cardinal Newman
"The Key to the World's Progress".....C. S. Devas
"Orthodoxy".....G. K. Chesterton
"Poems".....Francis Thompson
"Poems".....Alice Meynell
"Europe and the Faith".....Hilaire Belloc
"The Popes and Science".....James J. Walsh
"Initiation".....Monsignor Benson
"Heretics".....G. K. Chesterton
"The Papacy and Modern Times".....Canon William Barry

Eleanor Rogers Cox, well known in literary circles, makes apology in submitting her selection: "I did not mean to go into all this lengthy, and I'm sadly afraid, tedious detail. But I *did* wish to justify my partialities." We make our readers the jurors in the case and present the evidence:

"Fabiola," by Cardinal Wiseman; "Apologia," by Cardinal Newman. It seems superfluous to offer a reason for the selection of these two volumes. Each is a classic and a glory of modern Catholicism.

"Essays," by Orestes A. Brownson. Even today, these essays, representing as they do the reactions to the dominant happenings of its time of one of the ablest and most logical minds ever won

over to Catholicism in these United States, make stimulating reading.

"Luke Delmege," by Canon Sheehan. It is questionable if the spiritual ideals of the Irish race and the heights of moral beauty to which these ideals can lead, have ever been more adequately presented than in this great novel. It has the vital touch of lasting literature.

"Faith of Our Fathers," by Cardinal Gibbons. Like "Fabiola" and the "Apologia," Cardinal Gibbons' masterpiece explains its place in any list of the best Catholic literature.

"Hound of Heaven and Other Poems," by Francis Thompson. The "Hound of Heaven" alone gives Francis Thompson kingly place among the poets. To me it seems no exaggeration to say that no poem of the entire century under review has touched the soul of man so poignantly with the radiant spear of an exalted mysticism as this.

"Thirteenth, Greatest of Centuries," by James J. Walsh. In the spacious galleries of this great work we come in life-contact with some of Catholicism's supreme personalities, ranging from St. Francis and Dante to Roger Bacon. Especially is it a text-book for all students of medieval Europe and the attitude of the medieval mind towards God and the State.

"Collected Plays and Poems," by Patrick Pearse. Here is the Christian flowering of the Gaelic Renaissance. Alike in the plays and poems—the more impressive for the grace of diction clothing it—there is a note of prophesy and self-sacrificing patriotism that makes them the living word to all time of the Catholic Irishmen who perished for their faith and their country in April, 1916.

"Poems, Essays and Letters," by Joyce Kilmer. His name will live as that of the best type of American soldier and Catholic in the Great War. His "Prayer of a Private Soldier in France," will remain the incontrovertible utterance of the Catholic American as he faced the sinister realities of that dread conflict. The courage, freshness of outlook, broad humanity and lyrical inspiration that are to be found in these pages, entitle them to a unique and distinct place in our later Catholic literature.

"Life of St. Columbanus," by Mrs. Concannon. The author has here set down the story with such a blended grace of diction and understanding of her subject as to make the volume a significant achievement in the annals of saintdom. Reading it, one applauds the wisdom of Bishop Shahan, in awarding its author the one thousand dollar prize of the Catholic University for the best volume of its kind.

From Marylhurst, Oregon, Sister Catherine A. Murphy sends a well balanced list:

"The Faith of Our Fathers".....	Cardinal Gibbons
"Apologia pro Vita Sua".....	Cardinal Newman
"The Life and Times of John Carroll"....	Rev. Dr. Peter Guilday
"The Formation of Christendom".....	T. W. Allies
"Fabiola".....	Cardinal Wiseman
"My New Curate".....	Canon Sheehan
"Initiation".....	Monsignor Benson
"Europe and the Faith".....	Hilaire Belloc
"Orthodoxy".....	G. K. Chesterton
"Collected Poems".....	Francis Thompson

In the next issue of AMERICA, we hope to present some of the results of the voting during the first month of the contest.

REVIEWS

Shakespeare's Use of Song. With the Text of the Principal Songs. By RICHMOND NOBLE, M.A. New York: Oxford University Press, American Branch. \$4.20.

By some strange paradox, Shakespeare is accredited with being such a universal genius, a sonneteer, songster, philosopher, moralist, botanist, medicine man and so on, that his role of intelligent dramatist is slightly overlooked. Until quite recent times the songs that occur in the Shakespearean plays were considered as unrelated to the drama as the separate poems to an anthology. They were taken bodily out of their context to serve as home melodies, transferred from play to play as the whim of actor or producer dictated, omitted or bandied about to gain the effect which Shakespeare had evidently missed. As a protest against this mutilation, Mr. Noble has written a scholarly and interesting study on the Shakespearean songs. His discussion of the sources of the

songs and his textual criticism are most illuminating, but his analysis of the relation of the song to the play, as well as his appreciation of the songs themselves, are valuable contributions to Shakespearean investigations. Mr. Noble contends that each song has a very definite part to fulfil in the play. It is not merely a diversion, but is an essential element of the development of the plot or a clever character description or an index of the emotional reactions. In support of this view, in his detailed treatment of the songs that occur in each play, he shows the gradual development in the art by which the songs are more closely fitted in and made more integrally related to the action. Mr. Noble's thesis may be admitted in its entirety; but there will always remain the lurking temptation to forget the context and neglect the drama in admiration of these little masterpieces as poems pure and simple.

V. E. R.

Turkey, the Great Powers, and the Bagdad Railway. By EDWARD M. EARLE. New York: The Macmillan Company.

Relating the conflicting political, cultural and economic policies of the Great Powers in the Near East during the last thirty years, is a great and tremendous task to be accomplished in a volume of 350 pages. In spite of its magnitude, however, Mr. Earle gives a careful and succinct account of the working of the European Imperialists leading up to the World War, and at the same time warns his own British countrymen of the inevitable consequence of their political conduct.

Surely it is a precarious task to teach a tiger tricks, yet the diplomats of Europe for their own selfish gains undertook the task. The world kings of Germany, France, Great Britain and Russia, each saw in the background of the help and service they rendered to Turkey, in the establishment of the Bagdad Railway, the growth and advancement of their small portion of God's universe.

The story of the Bagdad Railway is not entirely one-sided and the author is in nowise partial in his contribution of praise or blame. Whether it be the clever Imperialists of the Central Powers straining every effort to make their dream of power, "Hamburg to Bagdad," a reality, or the shrewd financiers of the Entente enticing the investors of their respective countries to take an active part in the interests of Turkish capital, the story of events is one of history, a narration of facts.

The subdivisions of each chapter help in no small measure for a clear and careful analysis of such a complicated question. The explanatory notes and many references at the close of each chapter contain some useful information and enlightenment and reveal the many sources whence are gathered the materials for the work.

J. J. D.

Mussolini. The Birth of the New Democracy. By G. M. GODDEN. New York: P. J. Kenedy and Sons. \$2.00.

In less than 200 pages the reader will find more current Italian history than has been published in English since Fascism has entered our vocabulary. Special writers have given American readers a picture of present day Italy under a strong government. G. M. Godden takes up the story of Mussolini at the time revolution was imminent, horrid red revolution at that. She draws a picture of post-war Italy, with Communists in power, patriotism dead, discontent rife, dishonesty, graft, crimes against man and God the common order of the day. Out of this darkness rose "not a man but a flame," and in the light of this flame we see Italy of the present.

It is truly a remarkable picture. "For God and country" was the Fascist rallying cry. It was carried to the youth of the nation, and by the youth of the nation was Italy saved. Communism was driven out by the solid ranks of black shirted legionaries. They were the nation rising in its might led by a figure who is the outstanding leader in a chaotic world today. Reforms which were

the dreams of two generations have been effected in a few months. National economy, increased national productiveness, educational progress with religion as the core of education, the national deficit reduced one-third in the space of six months, this is a partial record of Fascism and brief glimpse of the results achieved by a dominant personality. There is not an uninteresting chapter in the book. It is stranger and stronger than fiction. G. C. T.

The Art Spirit. By ROBERT HENRI. Compiled by MARGERY RYERSON. Philadelphia: J. B. Lippincott Company. \$2.00.

This book, as we are informed in a sub-title, is a collection of "notes, articles, fragments of letters and talks to students, bearing on the concept and technique of picture making, the study of art generally and on appreciation." Mr. Henri stands high among us both as a painter, a teacher and a critic, and his observations are always interesting. He is a man of broad sympathies and brings a wide general knowledge to bear upon the work of art criticism. Such a book is not for continuous reading, but to be taken up now and then as a stimulant and source of new inspiration. It should fill this purpose admirably, for the author is subtle without being meticulous, and discriminating without being narrow. He has something to say and he says it convincingly. Frequently he is epigrammatic, a great gift in a critic, and his own distinguished position in the art world acquired after years of labor, has made him sympathetic and encouraging, qualities indispensable in a teacher. Many of the observations in this book have an application much wider than the province of art. Mr. Henri is a student of human nature and human affairs, and the principles he enunciates have a spiritual significance that the general reader will find helpful and stimulating. F. R. D.

A Handbook of Scripture Study. Vol. I, General Introduction. By the REV. H. SCHUMACHER, D.D. St. Louis: B. Herder Book Co. \$2.00.

Catholic Scripture Manuals: The Gospel According to St. John. With Introduction and Annotations. By MADAME CECILIA. New York: Benziger Brothers \$3.75.

In Volume I of his "Handbook," the second part to appear in print, Dr. Schumacher's thoroughness, accuracy and clearness are as well in evidence as always. Brief as his work must necessarily be, it is not merely an outline but a guide to discernment, and that most trustworthy. Especially timely is the section devoted to syncretistic and pan-Babylonian criticism. Of course, in such a mass of detailed information some slight defects were unavoidable. The American Standard Revision is not far behind the English in the abundance of its cross-references; and according to Ginsburg himself ("Isaias," London, 1909), the Petrograd Hebrew ms. of 916 is antedated nearly a century by Or. 4445. Moulton and Geden's Concordance to the Greek Testament deserved a place with Bruder's; and it is hard to explain how any adequate bibliography on the comparative study of religions could ignore two such standard Catholic authorities as Kugler and Philo Mills. We note, however, with pleasure the omission of reference to a certain special introduction to the Old Testament which has exerted a mischievous influence in this country for a generation past.

Madame Cecilia's modest but thorough commentary on St. John will prove a treasure to all. Scholarly in substance, untechnical in expression, it presents a vast quantity of information derived from the best commentators, patristic and modern, and handles it with an admirable sense of proportion. Perhaps the introduction stresses too much the use of allegory as a peculiarity of St. John; we think St. Matthew's parables and his Sermon on the Mount alone would yield an enlightening comparison. The point, however, demanded attention for apologetic reasons, and no undue concession mars its treatment.

W. H. McC.

BOOKS AND AUTHORS

The Moderns: IV. John Galsworthy. In the year 1900, a new star suddenly burst into the literary heavens and has twinkled with steady intensity ever since. Since 1906, Mr. Galsworthy has let no year go by without some contribution to letters, whether it be a novel or book of short stories, plays, essays or addresses. Two of these years are credited with five publications each, one year, 1920, holds the record output with six volumes, while the present year has already yielded four of his works. Despite this tremendous activity, Mr. Galsworthy has remained consistently the same, artistically and ethically. For polished technique and unblemished perfection of expression he well deserves the encomiums that critics have heaped upon him. Though he is never brilliant, he has the power of frequently arresting attention by some sharp, incisive statement that stops the reader as the wave of a traffic policeman's hand holds up the traffic. Like so many literary men, he was destined to be a lawyer; but even though he had no liking for the law and soon abandoned it, he has kept the legal mind and applied it with cold, calculating penetration to society and his fellow men. Mr. Galsworthy, it is claimed, shows us life through a sheet of transparent glass. But it must be added that he also supplies us with spectacles that distort the vision through the plain glass. He is gloomy and depressing, sombre and pessimistic, he sees little happiness in this life and no hope in a hereafter, which to him is vague and mysterious and unknown. His ethics are unstable, though he has a persuasive, unobtrusive way of expressing them. In his latest book of short stories, "Captures" (Scribner. \$2.00), Galsworthy shows a slight change for the better in his philosophic malady, though he must improve greatly before he gains full ethical sanity. Some of the sketches are as harmless as a hat rack over which he drapes his finery of words and descriptions and characterization. Other tales betray some of his grudges against society and contrast surface morality with the underworld, though never in an unblushingly vulgar way. In some few of the stories he essays humor, a most serious matter with Mr. Galsworthy. One story in particular is surprising. Granted that Mr. Galsworthy is what he is, even then it is hard to understand how he could have written the futile, unseeing sketch called "Salta pro Nobis."

Poetry.—Keeping strictly to themes within her convent experience, Sister M. Madaleva, C.S.C., in "Knights Errant" (Appleton), has produced a book of real merit and even greater promise. In view of the isolation that is hers and the limited field she has for topics and the tremendous difficulty of expressing spiritual subjects in verse form, this is really a remarkable "first book." Sister Madaleva has the instinct of a true poetess in every line she writes. The promise of the poetic flights she may yet attain is contained in beautiful lines like the second of these two:

Death is no foeman, we were born together;
He dwells between the places of my breath.

Her poem, "A Young Girl Writeth to Her Father," is very wistful, and another, "For Your Birthday," presumably written to another Sister in her community after bewailing her lack of birthday gifts and the absence of a birthday feast concludes in this charming fashion.

But through the dawn I see two candles burning
At a white board where you with Christ are fed;
Ho, how your heart is filled and all its yearning
Is comforted!

In strange contrast to the mystic note of Sister Madaleva's poetry, is "Contemporary German Poetry" (Harcourt), translated by Babette Deutsch and Avrahm Yarmolinsky. It would be an injustice to Germany to consider as typical of the whole range of her present-day poetry the verses gathered into this

anthology. They are typical rather of the school to which the translators belong, plainly indicated by the futuristic Pegasus on the jacket of their book. Many of the poems show undoubted power, but too often that power is misspent on things and imagery bizarre, outré, rank, fleshly and irreverent.

For the Children.—The famous Mary had a little lamb. The Spanish-American little heroine of "Puzzling Pepita" (Lothrop, Lee, Shepherd. \$1.50), by Nina Rhoades, prefers a cunning monkey named Abdul. Reluctantly transplanted from the easy going home of an aunt in Seville to the prim New England household of another aunt, Pepita and Abdul become puzzled and puzzling. Girls will like Pepita; the boys will prefer Abdul.—With four illustrations in color by Edna Cooke and several line sketches by Felix Darnley, the new edition of "Rip Van Winkle" (Lippincott. \$0.75), issued as part of "The Children's Classic Series," makes a very attractive and interesting volume.—If one cares to know what life in the African jungle is like and how game a sportsman the king of beasts may be, it would be well to read a remarkable series of three stories, translated from the homely language of South African called Africaans, "The Adventures of a Lion Family" (Longman, Green. \$2.00), by A. A. Pienaar.—"Action Plays and Players" (Crowell. \$1.75), by Nora Archibald Smith, is a very useful book for the primary grades. The familiar tales of childhood, such as Bluebeard, and Little Jack Horner, are cleverly turned into simple plays and poems such as children may easily perform. Appended to each playlet are simple instructions on the method of presentation and staging.

A Fascicle of Fiction.—The hearty welcome accorded by British critics to "The End of the House of Alard" (Dutton. \$2.00), by Sheila Kaye-Smith, is no exaggeration. This is a novel that lovers of real fiction must not miss. It puts the conflict of the material and the spiritual, family pride that is worthless and individualism that is worthwhile, in a remarkable setting of character and plot. It has pathos and humor, love and life and struggle and death handled with power and artistry. There is so much twaddle and trash masked behind the name of fiction that a real work of art like "The End of the House of Alard" stands out like a flash of sunshine over a field of mud.

The latest romance of Faith Baldwin, "Laurel of Stonybrook" (Small, Maynard, \$2.00), charmingly depicts not only seven definite types of modern characters, but also the roses and thorns, the sympathies and misunderstandings that complicate the love-plots of youth. The narrative pulses with life. The style is exquisite. The poetry, which prefaces each chapter, is at once apt and alluring. In the light of all this excellence it is not at all difficult to foretell that the reader will wonder at the vacillating Elaine, admire the pranks of the mirthful Jane, and love the unselfish Laurel.

"So, out of the ashes of vengeance, Love arose glorious and triumphant, and the feud which had begun with the marriage of Raoul de Vrieac to Yvonne de Marbleu was ended by that of Yoeland de Breux with Rupert de Vrieac. For, as the Comte said, how could he and Rupert fight? Whatever the result, the victor would undoubtedly fall under Mme. de Vrieac's displeasure, which was a condition not to be risked by any man." Thus ends "Ashes of Vengeance" (McBride. \$2.00), by H. B. Somerville, a romantic tale of old France, wherein strong men strive lustily without detriment to chivalry, and noble ladies love and remain withal what God meant them to be, an inspiration and a consolation. The author has written a story as clean as thrilling and has brought home the lesson that men of strong and opposite convictions may yet be friends. The publishers have

enriched a superbly printed book by splendid illustrations taken from one of Norma Talmadge's best films.

There is some good humor in "Bunk" (Harper. \$2.00), by W. E. Woodward. The hero has for his task the debunking of theories and persons. He is partially successful. His success and failure create some very amusing situations. The irony of the story is remarkable, the wit at times crude, at times brilliant, makes impossible situations appear real. The reader laughs over many a page of "Bunk."

In "Fires of Ambition" (Appleton. \$2.00), George Gibbs has recounted the adventures of a young business girl who sacrifices the really precious things of life to seek the success which for her lies in social distinction. Her upward climb and her discovery on reaching the summit make an interesting story. It is well told, the people are human and appealing and the pictures presented of both business and social life in New York are vivid and illuminating.

To those who have a zest for mystery and adventure, "Secret Service Smith" (Dutton. \$2.00), by R. J. M. Scott, may be recommended. The hero is a red-blooded American, the scene is set in India and the United States, the mysteries number fifteen, the adventures are more numerous still. If all this is not attractive enough, it might be added that the closing chapters deal with love and a heroine. Best of all, the book is as wholesome as it is exciting.

Marriages, three in succession and each one unsuccessful, are the theme of "The Hopeful Journey" (Seltzer. \$2.00), by Beatrice Kean Seymour. Not a character portrayed in the novel can be called ideal. The moral seems to be that from a woman's standpoint, marriage is more or less of a failure. In tendency, the book is Feministic.

BOOKS RECEIVED

- The Beckley-Cardy Co., Chicago:**
Cheerful Children. A Book of Verses. By Edmund Vance Cooke; Teenie Weenie Land. By William Donahey and Effie E. Baker.
- Benjiger Bros., New York:**
The Gospel According to St. John. With Introduction and Annotations. By Madame Cecilia. \$3.75; Keep the Gate. By the Rev. Joseph J. Williams, S. J. \$1.50; Talks to Boys. By the Rev. Joseph P. Conroy, S. J. \$0.25; For Better, For Worse. By Martin J. Scott, S. J. \$1.75.
- Bobbs-Merrill Co., Indianapolis:**
Fiction Writers and Fiction Writing. Edited by Arthur Sullivan Hoffman. \$2.50.
- Bond & Liveright, New York:**
The Sacrificial Goat. By Ernita Lascelles. \$2.00.
- Brentano's, New York:**
Ten Minute Plays. Edited by Pierre Loving.
- Dodd, Mead & Co., New York:**
Anthony Dare. By Archibald Marshall. \$2.00; The Woman of Knockaloe. By Sir Hall Caine. \$1.75.
- The George H. Doran Co., New York:**
The Humanizing of Knowledge. By James Harvey Robinson. \$1.50; Memories of the Future. 1915-1972. Written in the Year of Grace 1988 by Opal, Lady Porstock. Edited by Ronald A. Knox. \$2.00; The Gaspards of Pine Croft. By Ralph Connor. \$2.00.
- E. P. Dutton & Co., New York:**
The End of the House of Alard. By Sheila Kaye-Smith. \$2.00; Love and Life. By Louise Mounsell Field. \$2.00.
- Harvard University Press, Cambridge:**
The Celtic Revival in English Literature. 1760-1800. By Edward D. Snyder. \$2.50.
- Houghton, Mifflin Co., Boston:**
The Praise of Folly. By Bliss Perry. \$2.00.
- Jewish Publication Society of America, Philadelphia:**
Selected Religious Poems of Solomon Ibn Gabirol. Translated into English Verse by Israel Zangwill.
- Longmans, Green & Co., New York:**
Introductory Philosophy. A Textbook for Colleges. By Charles A. Dubray. \$3.25; Aberrations of Life. By J. C. McKerrow, M. A. \$2.00.
- Robert McBride & Co., New York:**
Body of This Death. Poems by Louise Bogan. \$1.50.
- John J. McVey Co., Philadelphia:**
The Catechist's Manual. \$0.90; An Essay Contributing to a Philosophy of Literature. By Brother Azarias. \$1.50.
- The Macmillan Co., New York:**
Elementary Principles of Economics. By Richard T. Ely and the late George R. Wicker; The New Poland. By Charles Phillips.
- Marshall, Jones Co., Boston:**
The Coming of Man. By John M. Tyler. \$2.00.
- Charles Scribner's Sons, New York:**
Playwrights on Playmaking. By Brander Matthews. \$2.00.
- Thomas Seltzer Co., New York:**
The Hopeful Journey. By Beatrice Kean Seymour. \$2.00.
- Stratford Press, Boston:**
The Women of the Gael. By James F. Cassidy. \$2.00; Damien and Reform. By the Rev. George J. Donahue. \$1.50.

Education

Can Intelligence Be Measured?

The first of a series of papers on Intelligence Tests

THE attempt to apply laboratory methods to affairs of the soul and mind by means of intelligence tests has met with stout resistance on the part of many teachers, and in particular of Catholic teachers. The declaration of defenders of mental scales to the effect that intelligence can be measured; that children can be classified as superior, normal, and inferior by tests whose administration requires but half an hour or less; that the I. Q. (intelligence quotient) of a child is indicative of his ability to succeed in school; that this I. Q. can be determined at a very early age; and that we are safe in assuming it will remain constant throughout life—all this is strongly suggestive of a materialistic and biological interpretation of man's mental life, and provokes opposition among those who believe in the immateriality of thought and the spirituality of the soul.

The present writer has been familiar with performance and intelligence tests from the time when they began first to be used in the schools of America. Knowing as he does both the theories of those who construct tests and the arguments of those who condemn them, he can not but feel that there have been exaggeration and lack of clear thinking on both sides. The exponents of tests have blundered in several ways. Perhaps their chief mistake has been that, while they might have presented their case so as to give offense to none, they have made enemies by creating the impression that they consider educators who do not use tests guilty of criminal muddle-headedness. Ninety-five per cent of their energy has gone into testing children, when their own principles should have made them devote the better part of it to testing the tests. The fact that at this late day the somewhat startling studies of Doctor Jordan (now in course of publication) are giving test-makers food for thought, indicates the extent to which the critical evaluation of the tests themselves has been neglected. As for the opponents of tests, theirs has sometimes been the error of those who would destroy a poison because it can be misused; or of those who condemn every work of an author because one is bad; or of those who approach the task of criticism with prejudice and without a willingness to examine the available data.

The purpose of these papers is to prove that mental tests, when used properly, can be of signal service in school work; and to point out the chief limitations of tests, and the precautions that should be observed in their administration.

The first point to be established is that it is desirable, even imperative, to have some measure of native intelligence, and that as a matter of fact schools have always endeavored to provide one.

About three hundred years ago the Jesuits wrote their *Ratio Studiorum*. Among the most admirable passages in that great document is the one that lays down the rules to be observed in the examination and promotion of students. Special attention is given to doubtful or borderline cases. A student who had neither clearly passed nor clearly failed was to be re-examined after the lapse of some time. If doubt still remained, the principal was to decide the case on the basis of the student's age, diligence, and *natural talent*. It was therefore taken for granted that some means of estimating talent existed.

Large Catholic schools of today classify pupils homogeneously and accelerate superior pupils on the strength of their ability to succeed in school. School marks are not always a dependable guide in reaching the necessary decisions. In the case of pupils entering high school, we know that a mark of ninety from one elementary school may be equivalent to one of seventy from another school. Moreover, failure in school may be due to other causes than lack of intelligence, while success may be compatible with inferior mentality. This last-named condition is frequently found among morons, who, possessing as they often do excellent memories, may do well in the lower classes only to fail later.

Therefore educators must measure intelligence, and they do measure it. What teacher does not say constantly, "He is one of my brightest pupils," or "He is one of my dullest pupils"?

Now let us suppose that a teacher of wide experience were to form an estimate of the *average* intelligence of the ten-year-old children she had known. It would then be possible for her to say that a certain child was up to the average, or normal, and to give him, arbitrarily and for the sake of convenience in discussing the matter, an I. Q. of 100. Of another child she might say that he was twenty-five per cent better than the average, in which case his I. Q. would be 125. Or she might decide that he fell twenty-five per cent below the average, and call his I. Q. seventy-five. And as a matter of fact teachers are always doing equivalently this in their own minds.

Therefore it is inconsistent to declare, as so many do, that "mentality cannot be measured." It is permissible for you to say that it can be measured only with great difficulty, or only roughly, or that you do not think this particular mental test is a good measure, or that you object to the method of using it or to some of the conclusions drawn from it. But to assert in general that intelligence cannot be measured is to preach one thing and practise another.

Let us, then, without stating just what sort of intelligence we have in mind, accept it as a first principle that teachers can, do, and must form estimates as to how "bright" children are. And let us go a step farther and admit that these judgments are formed after a study of children's reactions to certain intellectual situations. We know well enough that the superior child is often ugly

and stupid in appearance; and that the sparkling eye, the smiling, attractive face, and the entertaining chatter of another child may mask real intellectual deficiencies. If we have any knowledge of a child's mental power, it must come to us through observing his success in grappling with questions and solving problems.

The teacher goes into her classroom and deals with thirty or forty children. In the course of a single day she receives from any one child perhaps five hundred words of written material and fifteen or twenty answers to questions. After a few days she knows that this child is either bright or dull. Why can she not, by years of intense study and research and by conference with other persons as gifted and as desirous of finding the truth as she is, put down in orderly fashion on paper a series of questions and problems at least as capable of revealing mentality as those she proposed in the classroom with much less care and preparation?

Of course it can be done. The only precaution to be observed is that we should not exaggerate the reliability of our instrument or turn it to objectionable uses. Lewis M. Terman, the recognized leader in this field, has said:

Elsewhere I have stated my conclusions on this and related matters more fully, in particular pointing out that no intelligence scale gives an entirely accurate measure even of intelligence [and] that social competency and educational possibilities both depend largely upon non-intellectual mental traits.

Much of the criticism leveled against tests has been provoked by the conviction that tests claim to measure all that is in a man, and reveal both his worth and his chances of success in life. Defenders of tests who have written carelessly and without sufficient preparation are responsible for this misconception. Let us attack the exaggerations, but let us recognize the elements of truth and value that are to be found. And when we point out the limitations of mental scales, we shall almost always find that such real leaders in the test-movement as Terman, Thorndike, Whipple, Yerkes, and McCall have said the same thing before us.

AUSTIN G. SCHMIDT, S.J., Ph.D.

Sociology

Improving the Criminal Courts

"FROM your absurd meanderings in *re* 'The Sailor and the Baker,'" writes a friend, "I judge that you are wholly satisfied with our courts."

Slight but unmistakable is the air of truculence in this communication, but it is explained by a personal experience. On the occasion of taking his first machine out for a trial, this gentleman fell into the error of disagreeing with a traffic officer at a crowded corner. The next morning found him before a police magistrate who after bestowing upon him a casual but disapproving glance, remarked, "Ten dollars. Next!" Before he could demand counsel or appeal to the so-called inalienable rights

set forth in the Declaration of Independence, he had been fined, and the clerk was asking him was he going to take all day to come across, or did he prefer to work it out on the rock pile.

In any case, he has no reason to complain of the law's slow, sad delays. Before appearing in court for the first time he had nurtured memories of *Jarndyce vs. Jarndyce*, but the reality was more like Alice in Wonderland, "Sentence first, trial afterward."

No, I am not satisfied with our courts, and in this I follow the safe guidance of such time-tried conservatives as Chief Justice Taft and Mr. Elihu Root. All that I wished to point from the famous case in which the wealthy baker who had killed the needy sailor was allowed to go scot free, was the moral that our courts are too frequently blamed for offenses of which they are not guilty, and that these alleged offenses are seriously urged by certain factions in proof of the assertion that American judges are very commonly indifferent to the demands of justice. I venture to say that, of ten instances in which a *prima facie* case is made out against our judges, careful examination will show in nine, either that the prosecution had no proof, or that the jury failed in a plain duty. Yet in the public estimation, it is the judge who invariably is blamed for a miscarriage, real or fancied, of justice.

A common phenomenon in American public life is the "crime wave" that from time to time sweeps over a community. There is a call for "investigations"; the newspapers abound with startling stories, transcripts from real life or wholly imaginary, and in portentous leaders editors solemnly ask, "What are our courts doing?" Now, as even an over-worked editorial writer ought to know, it is not a court's business to ferret out crime and criminals, or to act as a policeman. If criminals work at large in a community, the cause, almost without exception, is an incompetent or corrupt police department or public prosecutor. Nor should it be forgotten that much of this public outcry, especially of late, is aroused not so much by the inefficiency of police or prosecutors as by the unwillingness of juries to convict. Take, for instance, the thousands of violations of law in New York in the months immediately preceding the repeal of the Mullan-Gage State prohibition act. Despite the police and the district attorney, in an overwhelming majority of presentations the grand jury refused to indict, and in about eighty per cent of the cases which finally went to trial, the juries refused to convict. Both juries were under oath to act according to the law and the evidence, but if they preferred to follow their personal opinions about prohibition, the corruption was theirs, not the judges'. To rail against courts and judges whenever an alleged criminal is released, as if every judge were a Lord High Executioner, empowered to decapitate any defendant who in his opinion was a law-breaker, is to misconceive the function of both judge and jury. Yet such railing is common; most common, unfortunately, in newspapers and magazines whose

chief appeal is to what Ring Lardner might call the "½ educated." The results are deplorable.

Yet it must be admitted that in many respects the procedure in our criminal courts can and should be altered. The report of the American Bar Association for 1922, reaffirmed last June, contains ten recommendations of which four, concerned with the improvement of criminal court methods, may be cited. The first is a severe criticism of the actual workings of the probation system in this country. The principle on which the system is based, namely, that if a convicted man can be saved without the infliction of a prison sentence, both the individual and the community profit, is admitted by all and needs no defense. In practice, however, the system often works very badly, and this is due, mainly, to two causes. First, enthusiasts often apply it to cases in which it is foredoomed to failure, and, second, in most cities the probation officers are so seriously over-burdened that careful and effective work is impossible. Probation is a remedy, not a panacea. As the physicians say, it is not indicated for a criminal who has spent twenty or thirty years in law-breaking, but it is often the salvation of a young man or woman lucky enough to be caught after the first offense. The Bar Association is of opinion that it should be wholly restricted to first offenders, and should never be applied to persons guilty of homicide, rape, highway robbery or burglary.

A second recommendation of considerable importance concerns the question of bail. When the law is silent, or not specific, individual judges are often bound by local custom, but there can be no question that in this matter serious abuses do exist. Years ago the city of New York reached what was considered a satisfactory solution, but the insurance and bucket-shop cases of the last few years show how an unscrupulous bonding company acting for an unscrupulous lawyer with an equally unscrupulous client, can make a mockery of justice. It was never intended that the State should profit by forfeited bail. Bail was exacted to insure the presence of the accused when wanted, and if the present methods fail to do that, it is obvious that they are worse than useless. The better class of bonding companies in New York now refuse to furnish security for prisoners with a criminal record, and it is with good reason that casualty companies and private individuals who specialize in "bailing out" bear no enviable name.

In the third recommendation the committee suggests care that in criminal cases the accused shall not lack "an able, courageous and loyal advocate." This should not be understood to mean that at present defendants are without the services of counsel. But it is true, as I pointed out in another paper, that a defendant often takes what he can get, not because he prefers what is offered, but because his want of funds prevents him from securing the counsel of his choice. Lawyers are as human as the rest of us, and the lawyer assigned by the court to defend the ac-

cused, usually for no fee at all, is not likely to extend his efforts with the zeal he would employ in the service of a client with an unlimited bank account.

The last recommendation which I shall here note, deals with the question of the law's slow delays. As need not be said, the delay is usually caused in criminal cases by the unwillingness of the accused to be tried at all. He has a constitutional right to a speedy trial, but he is not anxious to exercise that right, and he knows quite as well as his lawyer that his chances improve with delay. Only a few weeks since, a number of indictments returned ten years ago under the Sherman Anti-Trust law were dismissed on the ground, apparently, that some of the defendants and most of the witnesses had either died or could not be found. It was indeed a clever battery of legal talent which kept that case hanging fire for over a decade, and it is precisely this sort of procedure, which does more than anything else to bring our courts into disrepute, that the Bar Association wishes to end.

JOHN WILTBYE.

Note and Comment

First National Catholic
Rural Life Conference

CATHOLICS at last are wide awake to the importance of not neglecting our great rural problems, both in the interest of the Church and the country. The best evidence of this is the announcement just received of the First National Catholic Rural Life Conference, to be held at St. Louis, November 8-10. Its program has fortunately been arranged so as to make possible also attendance at important sessions of the annual conference of the American Country Life Association which will take place at the same time. Welcoming the conference to St. Louis Archbishop Glennon says:

I trust that both it and the American Country Life Conference, in conjunction with which this Catholic conference is to be held, will result in constructive efforts for the improvement of the social and economic condition of the farmers, who constitute so important a group in Society and the State. Of the Catholic conference in particular I expect a fruitful discussion of the religious problems affecting the farmer and the rural population generally. I bespeak for the Catholic Rural Conference the generous cooperation of all priests and laymen who have at heart the welfare of the American farmer.

A number of Bishops and other dignitaries have already pledged their attendance. It is well that the conference is to be held in the St. Louis archdiocese which has shown a most intelligent interest in dealing with the rural problem.

A Scene from
Yokohama

A VIVID picture of what happened to some of our Catholic missionaries in Japan during the recent earthquake is contained in a letter from Sister St. Louise, Superioress of the Sisters of St. Maur at Yokohama, of

whom ten lost their lives. The letter, forwarded to the N. C. W. C. by Mgr. Freri, states:

The fact that I myself am still alive is due to my being that day at Akobara, a little country house a short distance from Yokohama. The house there is about three-fourths demolished, but there has been no fire. With three Sisters, who were there, I succeeded in escaping from the ruins, carrying away the Blessed Sacrament. Sister Antonia and I, with two servants, then set out on foot for Yokohama, making our way across the clefts in the earth, and over pathless mountains, as all the roads were lined with burning houses. We found the town in flames and at eight p. m., after walking four hours through the midst of these ruins, we reached our dear convent which was also ablaze, and, not a trace of the community or the children!

What a moment of anguish! We took refuge in a public garden nearby, where we spent the night lying on the grass. About ten p. m. I found some people who were able to give me a little information. Alas! Only the following morning, I found the survivors, who had been sheltered in the house of one of our Japanese teachers on a neighboring hill, a little less affected than the bluff. We looked after the wounded—Sister Agatha, Sister Lucy and some Japanese children.

For a time they then found refuge on board a French mail steamer, intending to go to Tokio in order to be as short a distance as possible from the poor surviving children that these would not be abandoned, for the whole city of Yokohama was then "a smoking ruin."

Honors for Abbé Touleigne

A MEDAL and a purse of 5,000 francs have been given by the Carnegie Foundation as a reward "for the devotion with which Abbé Tauleigne has pursued his scientific work despite the serious injuries caused by the X-rays." Alarmed at the large number of deaths in the army due to shell fragments or bullets that could not be located in the wounded men, the Abbé made personal experiments upon himself despite the injuries they were causing his health. Today, we are told, his right arm is completely paralyzed and his eyesight also is affected, but his radiological apparatus rendered inestimable service to surgery during the war.

The Spread of Dishonesty

A RECENT Press Bulletin of the Central Society calls attention to an article on "Health Insurance and Moral Hazards," published in the *Union Labor News*, which casts a new sidelight upon the results of irreligion in our modern civilization. The Bulletin says:

The article asserts that the health insurance companies are discovering, by comparing notes, that what they term the moral hazard is increasing. By this they mean that the number of the insured who, when in need of money for one reason or another, claim to be ill, thereby swindling the company out of money under false pretenses, is growing larger rapidly.

The article claims that it is a common occurrence for policy holders to report sick during periods of unemployment for the purpose of obtaining an income. Reports from several companies writing health insurance are said to show that during the first quarter of 1922 there was a tremendous increase in the demands for payments on policies. Compared with the corresponding

period, the claims of insured persons are said to have more than doubled, while deaths for the areas, on which reports were made, remained practically normal.

A superintendent of the Accident Health Department of one of the large insurance companies is quoted as holding that it is a conservative statement to say that three out of every five health claims during the period referred to were exaggerated. The result may not imply any losses by the companies in question but merely a higher premium to be collected from the working men who are the main holders of such policies. The honest laborer thus pays for the dishonesty practised by his fellow.

Evolutionistic Side-Stepping

ANYTHING from the pen of Professor Sir Arthur Keith, F.R.S., provokes attention at once. His latest contribution, the Twelfth Huxley Memorial Lecture, is to be found in *Nature* for August 18, 1923, entitled "The Adaptational Machinery Concerned in the Evolution of Man's Body." The article is replete with facts that none can deny, but contains inferences which one must emphatically deny. But what strikes the non-evolutionist reader most forcibly is the statement (p. 267) made concerning the embryological argument for man's animal descent:

The nature of this machinery [*i. e.* evolutionary machinery supposed to have given man his gifts of brain and body] will never be understood by those who still harbor the belief that the human embryo, in its developmental stages, recapitulates the evolutionary history of the human body. I do not think any one familiar with the stages passed through by the developing human embryo would now agree with Huxley when he wrote:

A man in his development runs for a little while parallel with, though never passing through, the form of the meanest worm, then travels for a space beside the fish, then journeys along with the bird and the reptile for his fellow-travellers; and only at last, after a brief companionship with the highest of the four-footed and four-handed world, rises into the dignity of pure manhood.

It is true that we cannot explain the infinity of stages passed through by a human embryo, from the fertilized ovum, representing the lowest unicellular stage of living things, to the fully formed child, unless we believe that man, like all animals, has been evolved from the simplest of beginnings. But every one of these transitional stages represents a new form of being, never one of which has been seen at any stage of the world's history leading an independent adult existence. Every organ and part of the human body passes through an extensive series of developmental changes which receive a full and adequate explanation from the theory of evolution, but not one of these changes, from the first to the last, copies a form seen in any adult animal; at every point of development old or recapitulatory phases are masked by the unceasing introduction of new and individual features. The student of the human embryo and foetus is impressed not by its recapitulatory behavior but by the manner in which new features are being intercalated.

Briefly, the recapitulation is no recapitulation, and the "intercalation" rather plays havoc with the whole argument. Carl Vogt, Zittel, Hertwig, etc., said long ago that the proof was worthless. Now Sir Arthur Keith himself revamps the old argument.